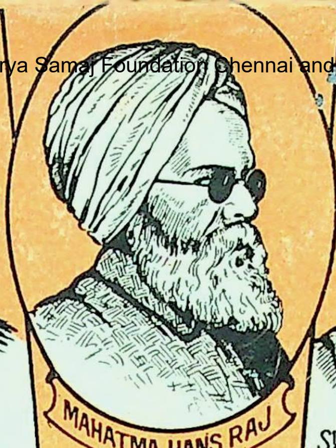
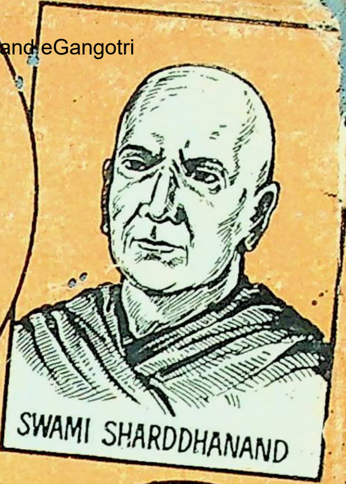
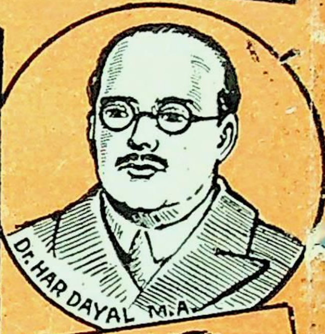






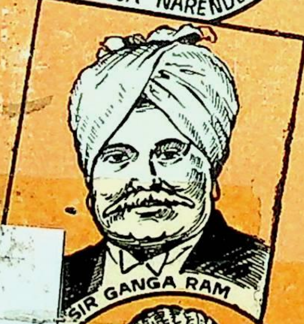


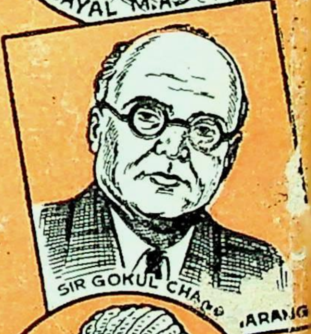


PUNJAB'S *Eminent* HINDUS

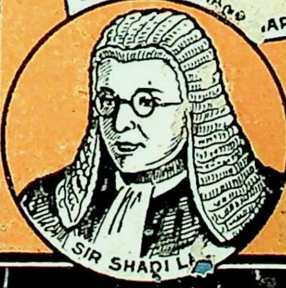
By

N. B. SEN









FOREWORD BY

SIR TEJ BAHADUR SAPRU

This book contains Twenty Biographical and Character Sketches of the following Hindu Leaders of the Punjab:

The Late LALA LAJPAT RAI

The Late LALA HARDYAL, M.A.

The Late MAHATMA HANS RAJ

The Late SWAMI RAM TIRATH

The Late SWAMI SHARDDHANAND

The Late LALA HARKISHAN LAL

The Late RAJA NARENDRA NATH

The Late SIR GANGA RAM

The Late SIR CHOTTU RAM

The Late SIR SHADI LAL

SIR GOKUL CHAND NARANG

SIR MANOHAR LAL

SIR TEK CHAND

SIR JAI LAL

etc. etc.

Rs. 6/4

Punjab's Eminent Hindus

Presented to Sri. Acharya Priya Brat ji;
With kind regards.

Dated 17-6-56 By Bathla

Dedicated to the Memory of



The Late Sardar Dayal Singh Majithia,

One of the greatest benefactors of the Punjab.

PUNJAB'S EMINENT HINDUS

Being Biographical Sketches of Twenty Hindu Ministers, Judges, Politicians, Educationists & Legislators of the Punjab-both living and dead-by some well-known Writers of this Province.

EDITED BY

N. B. SEN

Author of "Thoughts of Shakespeare."

FOREWORD BY

The Right Hon'ble Sir Tej Bahadur Sapru,
P.C., K.C.S.I., D.Litt., LL.D., D.C.L.

SECOND EDITION
REVISED & ENLARGED

NEW BOOK SOCIETY
AUTHORS AND PUBLISHERS
POST BOX 47, LAHORE.

1ST EDITION 1943
2ND EDITION 1944

Published by N. B. Sen, Managing Proprietor, New Book Society, Lahore, and Printed at the Punjab Educational Press, Nabha Road, Lahore.

Foreword

By The Right Hon'ble
Dr. Sir Tej Bahadur Sapru, P. C., K.C.S.I., D. Litt., LL.D., D.C.L.

I have read the publication 'Punjab's Eminent Hindus' and have very much enjoyed reading it. I think Mr. N. B. Sen has rendered a service to the Punjab and also to the country in so far as he has enabled outsiders to know something of the Punjab notables, who have by their services, attainments and character made Punjab what it is to-day.

I wish there were more books of this character. I desire to congratulate Mr. Sen on bringing out this book.

OPINIONS OF THE PRESS

Mostly written by well-known writers of the Province and edited with an eye to uniformity of treatment, the accounts are very revealing and readable and provide a wealth of interesting detail. An eminently useful book, good alike for general reading and ready reference.

Hindu, Madras.

This exceedingly readable volume is bound to be a source of unending inspiration to the Hindus of present and future generations.

Modern Review, Calcutta.

The character and personality of some of the twenty eminent Hindus of the Punjab which are portrayed in this work are worthy of our most careful study. A large number of them have been written with a laudable aim and sincerity.

Tribune, Lahore.

With the authors including some men who may themselves be termed eminent, the book is readable throughout; in some cases, the writers are obviously well-informed and supply details not generally known.

Illustrated Weekly of India, Bombay.

The book, which is the result of the combined efforts of various competent writers of this Province, will help the reader to understand the Modern Punjab at its best.

Daily Herald, Lahore.

We hope all educated Punjabees interested in the welfare of their province will make it a point to study this useful work and enrich their knowledge about the life, work and achievements of some of the Makers of the Modern Punjab.

The Modern Librarian, Lahore.

We whole-heartedly commend this highly useful and instructive volume to our readers.

Amrita Bazar Patrika, Calcutta.

In days to come the " Cornerstone of Pakistan " (Punjab) will have no small a role to play and then, on this galaxy of eminent Punjabees in the gallery of Mr. Sen, the success or failure of Akhand Hindustan will depend a good deal.

Social Wellor, Bombay.

Mr. N. B. Sen, talented editor and author, has made useful contribution to biographical literature by his excellently produced " Punjab's Eminent Hindus."

Northern India Observer, Lahore.

Biography

The great lesson of biography is to show what man can be and do at his best. A noble life put fairly on record acts like an inspiration to others.

* * * * *

Biographies of great, but especially of good men are most instructive and useful as helps, guides, and incentives to others. Some of the best are almost equivalent to gospels,—teaching high living, high thinking, and energetic action, for their own and the world's good.

—*Samuel Smiles.*

Biographer

As it often happens that the best men are but little known, and consequently cannot extend the usefulness of their examples a great way, the biographer is of great utility, as, by communicating such valuable patterns to the world, he may perhaps do a more extensive service to mankind than the person whose life originally afforded the pattern.

—*Fielding.*

ALPHABETICAL LIST OF CONTENTS

Personality.		*Author.*	*Page.*
Chhotu Ram, Sir	...	*M. L. Bhardwaj*	17
Ganesh Dutt, Goswami	...	*Wadhawa Ram*	25
Ganga Ram, Sir	...	*B. P. L. Bedi*	41
Gokul Chand Narang, Sir	...	*Ram Lal Tara*	63
Gopal Das, R. B.	...	*N. B. Sen*	92
Hans Raj, Mahatma	...	*Sri Ram*	102
Har Dayal, Dr.	...	*Dharm Vir*	121
Harkishen Lal, Lala	...	*K. L. Gauba*	152
Jai Lal, Sir	...	*N. B. Sen*	166
Krishna Kishore, D. B.	...	*R. M. Dogra*	173
Lajpat Rai, Lala	...	*D. C. Sharma*	181
Manohar Lal, Sir	...	*M. L. Bhardwaj*	199
Mukand Lal Puri, R. B.	...	*N. B. Sen.*	206
Narendra Nath, Raja	...	*N. B. Sen*	214
Parmanand, Bhai	...	*Ram Lal Tara*	234
Ram Saran Das, R. B.	...	*P. D. Saggi*	250
Ram Tirath, Swami	...	*Ram Lal Tara*	261
Shadi Lal, Sir	...	*N. B. Sen*	274
Shraddhanand, Swami	...	*Lal Chand*	285
Tek Chand, Sir	...	*N. B. Sen*	321

LIST OF ILLUSTRATIONS

	NAME	FACING PAGE
1.	Sir Chhotu Ram	17
2.	Goswami Ganesh Dutt	25
3.	Sir Ganga Ram	41
4.	Sir Gokul Chand Narang	63
5.	R. B. Gopal Das	92
6.	Mahatma Hans Raj	102
7.	Dr. Har Dayal	121
8.	Lala Harkishen Lal	152
9.	Sir Jai Lal	166
10.	D. B. Krishna Kishore	173
11.	Lala Lajpat Rai	181
12.	Sir Manohar Lal	199
13.	R. B. Mukand Lal Puri	206
14.	Raja Narendra Nath	214
15.	Bhai Parmanand	234
16.	R. B. Ram Saran Das...	250
17.	Swami Ram Tirath	261
18.	Sir Shadi Lal	274
19.	Swami Shraddhanand	285
20.	Sir Tek Chand	321



Sir Chhotu Ram

Sir Chhotu Ram.

By Mr. M. L. Bhardwaj

Sir Chhotu Ram, our Minister for Development, is a singularly dynamic personality. From his youth he has been an irreconcilable protagonist of the rights and interests of Zamindars and the leader of a crusade against the money-lending classes in particular and non-agriculturists in general.

What factors made him a crusader? Plebeian ancestry gave him a desire for universal human betterment; his sureness of touch in dealing with the masses. He had his genius awakened by the urge to struggle for justice against the forces of intrigue. And his principal weapon in this struggle has been his gift of what his friends call eloquence and his enemies mob-oratory.

From early life he has been a 'bania-hater'. He wrote a bitter article in his college magazine on "How best to improve village life" and in this he bitterly attacked the money-lender. He also contributed a series of articles to an English newspaper on the same subject.

Small incidents in his family life—that of a peasant proprietor—laid the foundation of this bitterness, which amounts almost to hatred. At one business meeting between the young Chhotu Ram's father and the village money-lender, the latter gave the punkha-cord to the former with instructions to cool the bania's perspiring bulk. This incensed Chhotu Ram and he insisted with success that the bania's son, who happened to be present, should pull the punkha. On another occasion the youth who was to become the Punjab's Development Minister was told to sit at the foot of the bania's charpoy before the business talk commenced. And it was bania acquaintances of his father who recommended that the young man should not take up higher studies, since an elementary education was good enough for a Jat.

These incidents seem trivial enough in themselves but the fact that Sir Chhotu Ram still remembers them is proof of the deep impression they created. When he became a lawyer and started practice in Rohtak, he came in touch with the realities of life as it obtained for the Jats and the money-lending classes. When he saw the fate suffered by Zamindars at the hands of well-educated non-zamindar officers, he had a definite revulsion of feeling. He still remembers an *ex-parte* decree for the possession of 200 *bighas* of land passed against a minor by an educated non-zamindar officer

in satisfaction of a total debt, including interest, of Rs. 200. There were in his experience several other cases of callous disregard for the interests of zamindars and a soft corner for the money-lender.

Sir Chhotu Ram was a fighter in his childhood and he has remained a fighter. While in school he led a students' strike with success, and earned the name of "General Roberts" for his fighting spirit. When he saw the Jat community was backward, he decided to fight for them, and it is not unlikely that his work for the peasantry and the rural classes will prove to have been a more vital influence in the history of the province than any other.

Having once decided to champion the rights of the Jat, Chhotu Ram knew no rest and took up his life's mission with a zeal, which found full expression when he took office as a senior member of the Cabinet under Provincial Autonomy. He has made bitter enemies because he spares none and his faith in his cause is uncompromising. He is a "good hater." He abhors soft politics and politicians who are "softies." He believes in positive convictions and the determination with which he follows them defies comparison. To his opponents he appears bigoted and ruthless, but all who come in contact with him must admire his strength of character and respect his honesty of con-

viction. He is much misunderstood but he is himself to blame for that misunderstanding. He has little control over his tongue and is frequently carried away by enthusiasm.

While unremitting in his championship of Jat rights, Sir Chhotu Ram, since his assumption of ministerial responsibility, has also studied the life of the under-dog among non-Jats. When I questioned him what he stood for, he most emphatically replied: "I stand for the under-dog every time. My mission in life is to equalise burdens and benefits as equally among human beings as possible." He has given proof of this in the legislative measures that he has sponsored. But his life mission still remains the Jat.

. . . .

There is in Sir Chhotu Ram a certain instinctive shrewdness that is characteristic of the peasant nature. When the various elements of which he is constituted became transmuted into a politician the composite result was bound to be a remarkable personality, unique indeed among his colleagues. He was once a Congressman. When he began life in Rohtak as a lawyer and a worker for the welfare of the Jat community, he started a weekly paper called the "Jat Gazette" which he himself edited from 1916 to 1924. Through this paper he tried to give political education to the backward Jats. In 1916 he joined the Congress and

became President of the District Congress Committee.

He preached the Congress cult only to the educated and his advice to Jats as a class was to keep away from the Congress. A backward class, he said, could not afford to fight on two fronts. He himself resigned from the Congress in August, 1920, when the resolution of non-co-operation was passed. He did not believe in non-co-operation and defiance of law or non-payment of taxes. Before he left the Congress, he was one of those whose names were recommended by the district authorities for deportation, but higher officers did not endorse the recommendation as they thought it would lead to disturbances in the district.

His political goal for India is Dominion Status, to be attained by constitutional means, but he insists on the existence of means for preserving independence before it is achieved. He does not believe in non-violence, and although he admits that the Congress is chiefly responsible for political awakening in the country, he condemns Congress leadership.

He blames the Congress for ignoring the problem of Hindu-Muslim unity. Mr. Gandhi, he says, should have brought into existence an organisation for continuous work towards this end. He himself is certain that

if he had a crore of rupees to spend for this purpose he could solve the problem in three or four years. If the amount spent on the promotion of "khadi" had been spent on Hindu-Muslim unity, the question would have been solved by now.

Hindu-Muslim unity is a basic part of his creed because without it independence or "swaraj" is impossible. He also believes that the key to the problem lies in the Punjab. If a solution is found for the Punjab, other provinces will be simple to deal with. In the Punjab the problem can be solved only if parties or associations are formed on the basis of community of economic interest. The Unionist party, he asserts, would have solved half the problem if it had not been opposed in its efforts by vested interests. They had to accept communalism in the services because they could not entirely ignore the existence of communal feelings.

He does not believe in Socialism, which contemplates the complete elimination of the private Capitalist; but he insists on complete and efficient control of the private Capitalist. The State, he declares, must take part in industries, but preferably in combination with the Capitalist. His industrial ideal is large-scale industries linked with cottage and home industries, the latter feeding the former.

Sir Chhotu Ram belongs to the small village of Ghari Sampla, 44 miles west of Delhi, in the Rohtak district. He was born in 1882 and went to primary school in a neighbouring village in 1891. Later he went to St. Stephen's Mission High School and College in Delhi and graduated in 1905. He had an exceptionally brilliant career, winning many scholarships. Once while in Delhi he suffered from fever for three months and was so bad that he returned to his village and gave up all idea of continuing his studies. It was only following the personal persuasion of the Vice-Principal that he went back to College.

His aim in life was to secure a good Government job. Once he had name sent up for the examination for sub-judges but, because of his weak mathematics, he did not appear in the competition. He appeared in the Provincial Civil Service competition and was sixth or seventh in the aggregate but failed in mathematics.

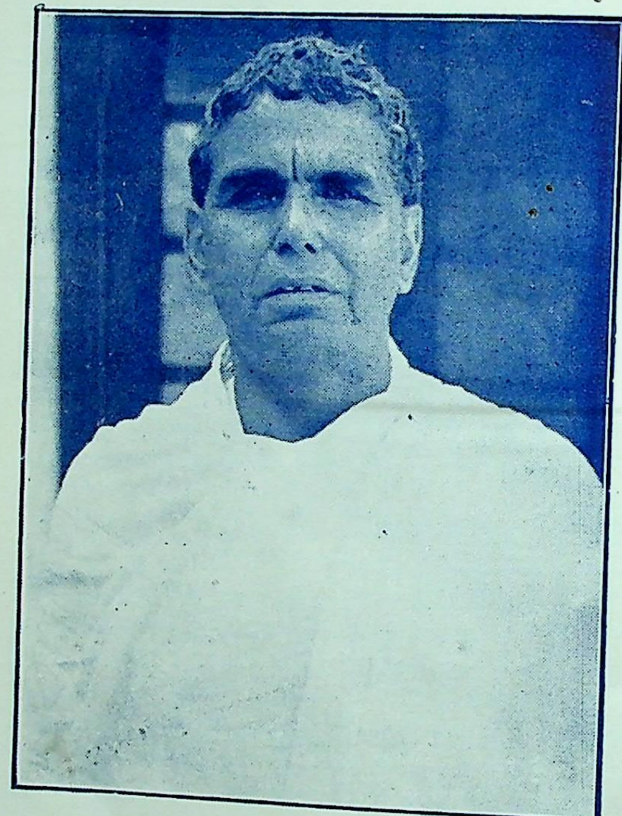
It was in 1905 that he secured the job of assistant private secretary to a Raja in Oudh. He was there for six months, but finding the surroundings uncongenial, he left. He came to Lahore and joined the Law College. To support himself he became a teacher in the Rang Mahal Mission High School. When he had to leave Lahore during the plague, he went back to the Raja. After

a year or so, he again left service to join the Law College in Agra from where he took his degree in 1911. In 1906 or 1907 he was offered the job of Naib Tahsildar but declined because he could not live on Rs. 36 a month and was not prepared to live on bribes. He practised in Agra for 15 months and then returned to Rohtak, where he established himself as a lawyer and a leader of his community.

In his early days in Rohtak, he was a bigoted Arya Samajist because he was amazed at the preponderance of Muslim officers in Rohtak district. He even opposed the Land Alienation Act because he thought it was meant to strangle the Hindus. He changed his views when he saw things for himself.

Later, when Sir Chhotu Ram was returned to the Punjab Legislative Council, he, along with Sir Fazl-i-Hussain, laid the foundations of the Unionist Party. Members belonging to all commmunities joined together on the issue of Zamindar interests. They played an important part in the Council and influenced Legislation. Under Dyarchy, Sir Chhotu Ram served as a Minister. It was, however, under provincial autonomy that he realized his dream of a Zamindar Government.

(*C. & M. G., Lahore.*)



Goswami Ganesh Dutt

Goswami Ganesh Dutt.

By Prof. Wadhawa Ram, M.A.

People are invariably right in their choice of epithets for those that lead them. Ganesh Dutt is Goswami by caste; he is *Tyaga Murti* by creed and practice. And the title which is affixed to his name in view of his actual conduct is the best and truest expression of the real secret of the man's greatness. He is an *Avtar* of selflessness, the embodiment of a spirit of self-abnegation and self-surrender. *Tyaga* is a Sanskrit word meaning 'renunciation': *Murti* conveys the sense of incarnation. Taken together, they imply between themselves all that has taken the subject of this sketch out of obscurity into fame.

Excellence is a goddess to be adored. To keep it before ourselves as an ideal and to seek, to strive and not to yield in the pursuit, is ever productive of great good to ourselves as well as to those who come in contact with us. Nothing remarkable was ever done except by following up the impulse of our own mind, by gripping with difficulties and improving our advantages. Mere

doting on the achievements of others or dreaming over our own premature triumphs is but induldging in a huge waste of God-given faculties.

Of this truth the life of Goswami Ganesh Dutt is a perfect example. Nobody is born great, in the true sense of the term. What we call genius is only 1 per cent. inspiration and 99 per cent. perspiration. The present position of the Goswami is not a mushroom growth. It is the result of long and earnest endeavour. The story of his career is but the story of self-discipline and self-schooling, extending over a large number of years. Slowly though surely, the man's soul has striven and in consequence thriven. The Indian summer of his place of privilege has come in the wake of a trying and troublesome winter.

As he stands—6 feet—in his cheap *chappal*—before you, you feel that you are in the presence of an ancient Indian saint in the prime of his life. Dressed in pure white khadi home-spun and home-woven, a well proportioned body, neither thin nor tending to corpulence, raven-black hair, wheaten complexion with the redness of well-preserved vigour peeping out at places, the eyes emanating innocence of a world other than this, oftener than not a beneficent smile playing upon a clean-shaven face, Goswami Ganesh Dutt presents a fine figure of a man. Looking

at him comes dangerously near loving him. True it is, those whom the gods like they make of a pre-possessing appearance.

Chiniot, a well-known place in the Jhang District, claims the honour of giving birth to this great man. The event took place some time—the exact date has baffled all our attempts to get at it—in Kartik, Vikrami Samat 1946, which on computation is found to synchronise with October, 1889 A.D. The male parent was Goswami Mool Chand who made his living by ministering to the religious cravings of the Khatri community of the town in the capacity of their *Guru* or *Mahant*. The Goswamis of Chiniot are true to their grain. And the father of the original of this portrait was held in high esteem. He lived upto the ripe old age of 82, and quitted his earthly abode for his heavenly home in the year of grace 1938.

Quite in keeping with the traditions of a priestly Brahmin family, Ganesh Dutt was put to the study of Sanskrit.

But that was a digression, Ganesh Dutt was a student of the Shastri class of the Oriental College, Lahore, in 1917. The Prajna and Vigyana classes, too, he had passed from the same University College. Enquiries from his class-fellows have elicited the information that he was by no means

brilliant as a scholar. Extra-academic activities engaged his attention for the most part. At college he was a prominent figure. As the Secretary of the Vidyarthi Hindi Pracharni Sabha, he took the vow of teaching Hindi to 100 students privately during summer vacation. The fulfilment of this oath entailed distraction from studies ; the result was that Ganesh Dutt had to leave college without taking a degree. As a social worker, however, the young lad had caught the eye of some prominent men of Lyallpur, which now became the centre of his activities. These gentlemen encouraged him to continue his useful social work. A local habitation was the first necessity for the realisation of his great dream. The prospect was alarming. The ideal was high. And the task was an uphill one. The public of the place had to be educated along new trends and tendencies.

Early marriage was a common curse during those days. Things are much better today, and except in backward tracts and among illiterate communities the evil has experienced extinction. Ganesh Dutt's marriage at an early age was another of his shackles. 'Shakle,' I think, is the right word fot it, because from the very beginning he did not take kindly to life matrimonial. When at a later stage, he entered the wider field of social and religious work, he practically severed all connection with his family and lived the life of a recluse in that sense. Not long after his marriage—

which, had by this time made him father of two female children,—he resorted to the *Banprastha Ashram.* The act was no less than a sacrifice. But Goswamiji was cut out for a glorious role in the history of modern Punjab. The fates had marked him out for that. And what the destinies had decreed could become a fact only if he were to cast off most of his worldly bonds. His detachment from marital life was one of the first steps that he took towards his present place.

At Lyallpur then, was the stage to be set for the future greatness of this man. His first efforts resulted in the establishment of a Hindi Night School. It was a humble but promising beginning. A very large number of Hindu youths and adults of the locality joined the classes. One of the beneficiaries was a rich man named Gosain Diwan Chand. As a token of his gratitude for what he had gained from his preceptor in Hindi, he put at Goswamiji's disposal a sum of Rs. 6,000/-. This amount laid the foundation of the desired Hall, and alongside that of a regular career of public life for Ganesh Dutt. As has been remarked above, a building for the purpose was badly needed. The need was now made up and the Hall served henceforth as a nucleus of the varied programme of the useful work which was to serve in turn as the training course for the Goswami.

The daily routine for the work in the

Hall was as follows :—

(*a*) From 6-30 A.M. to 7-30 A.M. Recitation of *Katha*.

(*b*) During the day, a Girls' School was held in the place.

(*c*) From 4 P.M. to 8 P.M. the Hall was used as Public Reading Room.

(*d*) At night, Goswamiji used to teach Hindi to adults.

Nobody perhaps ever dreamt that this infant would develop into an adult very soon. The Sanatan Dharma Primary School was soon established. Shortly after, this school was raised to the middle standard. The High classes were tagged on in due course of time.

The Sanatan Dharma High School at Lyallpur is now one of the premier High Schools in the province. One who sees and studies its working to-day will find it hard to believe that it was ever anticipated by the sort of *Pathshala* that owed its inception to the primary attempt of Goswami Ganesh Dutt. But one should not forget that sometimes truth is stranger than fiction. The ten years, from 1917 to 1927, spent by Goswamiji at Lyallpur was a period in his life, the importance of which can neither be over-estimated nor over-stated. Slowly but surely, he was

winning his way to what he was to become in the public life of the Land of the Five Rivers. The experience that he gained was to prove the bed-rock of the solid structure that still awaited rearing.

In 1923, was laid the foundation of the Sanatan Dharma Pratinidhi Sabha, the provincial body of the Sanatanists of the Punjab. The Hindus of the old artodox type were still unorganised. The clarion call had indeed been sounded by that orator of the roaring tongue—the late Pt. Din Dyal Wachaspati. It had enabled the Sanatanists to be a bit assertive. At the best, however, a little less than spade work had been done. The arduous task of organizing Sanatan Dharma Sabhas and carrying the message of renascent Sanatan Dharma to the various nooks and corners of the land fell to the lot of Goswami Ganesh Dutt, who had in reality stepped into the shoes of the great Watchaspati. Comparisons are always odious. Those between great men are all the more so. That is all the more reason why they should be avoided. Suffice it to say, therefore, that the illustrious mission of Pt. Din Dyal has been conducted by Goswami Ganesh Dutt with unabated vigour, so that it to-day shines with all the greater glory. Goswamji's selflessness is an additional advantage. But we are afraid we are going ahead faster than our story warrants.

The Sanatan Dharma Pratinidhi Sabha

was born and baptised at Lyallpur. The sapling was nurtured under the fostering care of Goswami Ganesh Dutt, who was the General Secretary and, therefore, its very soul, and Malik Mathra Dass, its redoubtable President. In 1927, the Society outgrew its swaddling clothes, and Lyallpur was no longer adequate for its bulk and activity. Consequently, it shifted its headquarters in the course of that year from Lyallpur to Lahore.

When the Pratinidhi Sabha came to Lahore, its offices were lodged in a rented building, Goswami Ganesh Dutt is still its General Secretary. The Hon'ble R. B. Lala Ram Saran Das now occupies the exalted position of its President. The story of its growth at Lahore is the story of the rapid extension of Goswamiji's sphere of useful and beneficent work. The Society has grown from more to more. And Goswamiji has grown greater and greater. The writer owes it to the readers to give him at this stage an idea, however meagre, of what this august body is and what it has done.

To this parent organisation are at present attached about 600 Sabhas, located in cities, towns and villages, all over the province. Rather its sphere of influence and activity has crossed beyond the borders of the Punjab, Delhi, N. W. F. P. and Baluchistan. Directly and indirectly, it has been responsible for the existence of about 22 boys' and 230 girls

schools. For co-ordinating the work of these institutions there is the Sanatan Dharma Education Board, which is but a child of the Sanatan Dharma Pratinidhi Sabha. More than a hundred and fifty *Mandirs* and Halls in various places in the Punjab are under the auspicious control and management of the Pratinidhi Sabha. The Sabha itself now owns a magnificent building situated on the Shish Mahal Road, Lahore. The structure is huge and massive and has been raised at a cost of Rs. two lakhs. From outside it looks like a mediaeval castle. But its inside reveals the working of modern taste and style in its most refined form. It goes by the name of Bhupindra Hall, being christened after His late Highness the Maharaja Bhupindra Singh of Patiala. A Parliamentary Secretary of the Behar Government was in Lahore some years ago. Naturally, he visited all places worth seeing in the metropolis of the province. His comment on the Bhupindra Hall was: "It is much better than the Secretariate Buildings at Patna," The present writer has not had and, perhaps, may never have the good luck of being at Patna to verify this statement, but he believes, he has no business not to believe, what a Parliamentary Secretary of the Behar Government says about the Secretariate buildings there. For surely none is oftener *inside and outside* a Secretariate than a Secretary, even though under the reformed constitution.

A sister institution is the Punjab Mahavir Dal. The Mahavir Dal is to the Sanatanist body what the Pratinidhi Sabha is to the Sanatanist soul. It is a volunteer organisation of about 40,000 strong. In all there are about 300 branches. The main function of the Mahavir Dals is to safeguard the lives and property and to defend the rights of the Hindus wherever they be. This red-turbaned army of Hindu salvationists is much in evidence at Hindu *melas*, conferences, processions etc. The strong, well-built, disciplined social workers of the Mahavir Dal are another very creditable creation of Goswami Ganesh Dutt.

The Laxmi Narain Temple at New Delhi, popularly known as "Birla Mandir", is a marvel of modern India. The Taj is one of our wonders. The Birla Mandir is another. Foreigners come from far-off lands to see the grand edifice. You may go there at any hour of the day, you will see an enormous concourse of pilgrims and you will hear the clicking of a hundred cameras. It has the massiveness of a Mughal piece of architecture, the design of a big engineering concern, the atmosphere of an ancient shrine, and the beauty of the kingdom of heaven. Sixteen lakhs of rupees have already been spent. Still its demand is on the increase. Years will elapse before the finishing touches so much as begin to take form. Like Kublas

Palace it is 'a miracle of rare device'. And the miracle refuses to show you its final stages. The entire cost is being borne by that prince among donors of the 20th century India—the *Dan Vir Karan* of the present times—may his tribe increase!—Seth Jugal Kishore Birla of country-wide fame. All honour to Seth Jugal Kishore Birla! All credit to him! But we'll be sadly mistaken if we ignore the hand-in-it of the Khadi-clad man, who goes about with Seth Jugal Kishore Birla, even as Dharam Raj accompanied Yudhister to the region celestial. Goswami Ganesh Dutt has a considerable share in the creation of this wonder at New Delhi.

But to resume the thread. In 1932, Goswami Ganesh Dutt was elected General Secretary of the All-India Sanatan Dharma Maha Sabha Hindu University, Benares, of which the great Pandit Madan Mohan Malviya was the President. Incidently, it will be of interest to know that Malviyaji did Goswamiji the unique honour, in 1926, of initiating and accepting him as his first and only *chela* or disciple. One who cares must see that Goswamiji is living up to the expectations, ideals and ideas of that All-India Sanatanist leader—his glorious preceptor.

A sad event took place in 1938, Goswamiji's wife died. That very year, her

husband was elected General Secretary of the Sanatan Dharma College Society at Lahore. He discharges that onerous duty even to-day. With Diwan Bahadur Diwan Krishna Kishore as his President, Goswamiji has been doing very useful work for this Sanatanist educational institution—the only Sanatan Dharma College in the Punjab. The success of the Silver Jubilee celebration of the College in 1943 was in a large measure due to him. The Goswami brought on one platform H. H. the Maharaja of Dholpur, H. H. the Maharaja of Darbhanga, Seth Jugal Kishore Birla and Seth Ram Kishen Dalmia.

Another aspect of Goswamiji's achievements deserves mention. While still at Lyallpur, he realised the necessity and utility of a Press for Sanatan Dharma *Prachar*. The weekly 'Jagrat' was started in 1923. The daily "Vir Bharat", originally started in 19 29, saw many ups and downs. It is now a powerful organ of the community and constitutes its "Fourth Estate." The Hindi "Vishwa Bandhu" saw its first publication as a weekly paper in 1933. It has recently been converted into a daily and caters to the needs of the Hindi-knowing Hindu ladies. Thus it will be seen that the journalistic ventures of Ganesh Dutt have been brave and blissful. Their usefulness has been well realised and appreciated.

Goswamiji is this side fifty-five. For his years he looks very young. People pray for a long life for him. The reason is too obvious to be stated. Goswamiji lives for others. He is prepared to die for them too. And that is the keynote of his success. Selflessness is the secret of his greatness. It is a great gift and a great power indeed. Coupled with his untiring and indefatigable energy the faculty enters the domain of enormity.

But 'Greatness', according to Hazlitt, is great power producing great effects. "It is not enough", this writer proceeds to say, "that a man has great power in himself, he must show it to all the world in a way that cannot be hid organised. He must fill up a certain idea in the public mind. I have no other notion of greatness than this two-fold definition, "*great results springing from great inherent energy.*" After all that has been detailed above, who but the blind or the guilty will deny that Goswamiji is nothing if not great?

Inexhaustible as is Goswamiji's fund of energy, he has also patience and fortitude that enable him to bear hardships even of an unbearable nature. His power of endurance is unbounded. Moreover he is a practical social reformer. He lives up to his convictions. While giving his daughter in marriage, he spent only eleven rupees on the whole affair.

'Simple living and high thinking' finds its best example in him. He takes only one meal a day. Other people live to eat. He eats to live, just to keep his body and soul together. One Khaddar jacket and one Khaddar dhoti, that is all his wear. In the severest of winter he sleeps only with a Khaddar *Chaddar* on. For more than thirty years past he has discarded the use of quilt and other warm gear.

Goswamiji spends about five months every year in the Himalayas where he practises austerity, meditation and introspection. *Utter Kashi* which is about 100 miles from *Rishi Kesh* and *Gangotri* which is about 150 miles distant from the same place, are his favourite resorts. In his spiritual life Goswamiji has a confidante—Prof. Nand Ram of the Sanatan Dharma College, Lahore. Deep friendship subsists between the two, but the relation is not only this-worldly.

In private conversation he hears more and talks less and can look a man straight in his eyes. Humble, gentle and un-assuming, he would always like to greet you first.

A word about Goswamiji's gift as a public speaker. By dint of long practice he has come to develop great oratorical powers. His exposition of the Bhagwat Gita is particularly forceful and affecting. The fact is that he regales his audiences with the out-

pourings of his heart. Sincerity stamps his syllables and his courage of conviction throws vigour into his words. Some of his listeners have been heard saying that there is little profundity or philosophical depth in his public speeches. The *Tyaga Murti* has never put forward any pretentions to learning. He would never fight shy of pleading guilty to the charge of lack of reading and scholarship. Commonplaces he utters without doubt. But an orator can hardly get beyond commonplaces. If he does, he gets beyond his hearers. The most successful speakers have not been the best scholars or the finest writers, neither those who took the most profound views of the subject, nor those who adorned it with the most original fancy or the richer combinations of language. In reality Goswamiji speaks homely things which go home to the bosoms of his hearers. And iteration is a world-old trick of those who undertake to address big gatherings.

It is Goswamiji's firm conviction that money is indispensable for rendering any solid service to humanity. He is a wonderful collector of money. Money indeed makes not only the mare but also the man go. Institutions cannot be run without money. For the Pratinidhi Sabha he has so far collected a little over Rs. 80 lacs. The assets of the Sabha to-day stand at Rs. 17,00,000, and its annual budget lies somewhere in the neighbourhood of Rs. 1,25,000. The various

Sanatan Dharma Educational institutions are spending about Rs. 17 lakhs every year. For all the money Goswamiji taps princes, magnates and the general public. When he appeals few refuse to loosen their purse-strings. For he makes no bones about his resort to political tactics sometimes for the purpose.

In short, Goswamiji is a great figure, very great indeed, in the Sanatan Dharma world. Perhaps one would wish he were to send the foundations of his great work deeper and gather around him a band of sincere, devoted and selfless workers to render his achievements of lasting benefit to the Hindu Community. Let his lieutenants prove worthy of the job and carry on his mission with zeal, energy and devotion. For the edifice raised by this great man should not be allowed to meet the fate of a card castle.

Sanatan Dharma was in a bad way, when he appeared on the scene. In consequence of Goswamiji's noble efforts it is resplendent once again and when the history of the modern Hinduism comes to be written, Ganesh Dutt's name shall figure among one of its greatest poineers and benefactors. He has achieved for the Sanatanists of the Punjab what Mahatma Hans Raj has done for the Arya Samaj in this province. If the parallel would be stretched only a point further, it would be to the glory of both and the lasting good of their followers.



SIR GANGA RAM.

Sir Ganga Ram.

By Mr. B. P. L. Bedi, B.A. (Oxon).

On one side of the Lahore Museum, in a shady triangular plot facing the University Hall stands a robust statue. Two Americans sight-seeing on the Mall were drawn to it. They walked up to the pedestal, read the inscription—"

Sir Ganga Ram—1851—1927

Great Indian Philanthropist

(Erected by the Public)

and one of them sprang up the steps and stood by the statue. His companion focussed the camera and clicked it. They moved off, and I heard one saying to the other "I somehow felt like getting taken with that man".

It was the word 'man' which rang in my ears. For that word fitly described Sir Ganga Ram whose life was "serious, complete and of a certain magnitude". Known to fame as a master engineer, and to fortune as a man who could make the desert sand, yield a harvest of gold, Sir Ganga Ram has become the legendary hero of a million charities. Institutions which perpetuate his great heart and

his philanthropy stand all over Lahore. They range from educational institutions which train up the young citizens of to-morrow, boys and girls, to asylums for the unfortunate, the aged and the disabled, castaways of fate. Those gripped by disease can go to his hospitals and seek cure. Those struck by the lightning of death into widowhood can look for rescue and the rehabilitation of their shattered lives, through his plans for remarriage or making them fit to earn an independent livelihood. The widows were his particular sorrow and his particular care. For them, no amount of money was too much : he opened his purse and the bereaved women could take what they would.

Thus he laid the foundation of the most stupendous system of social uplift which has been attempted by any single man in this country.

As an agriculturist, he combined in himself the realism of an engineer with the imagination of a farmer. He was the pointer to the future : the rational farmer with the love of the soil in his blood. The story of how the Renala wasteland was converted into a power-driven and prosperous farm reads more like a twentieth century verson of the Arabian Nights, than the true account of the doings of a man who had the audacity of a Danton combined with the money-sense of a Rothschild.

As an engineer, his imprint on Lahore alone is sufficient to stamp him as a giant in his profession. From the leafy end of the Mall that begins with the Aitchison College, to the University and down to the Museum it is the spirit and creative vision of Ganga Ram which pervades the air. To him goes the credit of designing and constructing the magnificent buildings of the Lahore Museum, the Mayo School of Arts, the General Post Office, the Albert Victor wing of the Lahore Mayo Hospital and the Government College Chemical Laboratory.

The love of Indian tradition mirrors itself in his buildings, and they look at home on Indian soil. But, in their construction, all the tricks and devices of the scientific West have been employed to improve them, to protect them from the extreme heat and cold of the Punjab climate, to ensure that their sanitation was efficient and unobtrusive. More modern styles have since invaded the Mall, and the future will show many others with more modern construction and technique, but the simple dignity of Ganga Ram's buildings will bear comparison with the best that the future has to offer.

Sir Ganga Ram's life has the magnitude, the variety, the human qualities that make it evergreen.

From 1851 to 1927 was the rich span of

life given to him. These seventy-six years are the story of a human mind in growth, which unfolded itself from the bud, petal by petal, came to full and glorious bloom, and was scattered by the wind of time. But its lingering fragrance is still in the air.

He was born of parents who were fugitives from the United Provinces, in search of security of life and honour, haunted by the terror of marauding bands, they had trekked to the Punjab. Lala Daulat Ram, his father, joined the Police. At Mangatanwala, under the quiet shadows of a *gurdwara*, the baby Ganga Ram was born. Daulat Ram was in the police, but he was honest. For refusing to become corrupt, he was threatened with death by dacoits. He preferred honest poverty to corrupt prosperity, left his job and migrated to Amritsar. Ganga Ram by then was a boy of school age. His father became more and more devoted to prayer and lingered for longer and longer hours at the Golden Temple, and so early in his childhood he had to share the responsibilities of bread-earning and help his father at work as a copyist.

Thus life moved. School in Amritsar, student days at Government College, Lahore, and then to Roorkee for engineering where hard work paved the way " to the stars ". In 1873 Ganga Ram started as an Assistant Engineer, called to Delhi to help in the building of the amphitheatre of the Durbar. In 1877,

he came back to the planning and completion of the railway from Amritsar to Pathankot. Then, with the urge of perfecting himself in his profession very strong within him, he went to Bradford, in the North of England, for training in the waterworks and drainage construction.

Back in India, he roamed round the districts, coming to Lahore in 1885. The High Court and the Cathedral were supervised by him, and he designed and constructed the Aitchison Chief's College. For twelve years he was the Executive Engineer of Lahore, a period known now as the Ganga Ram Period of Architecture.

With twenty-seven years of service to his credit, Ganga Ram reached the high-water mark of his service prosperity. The year 1900 showed that there were even higher slopes to climb, when he was selected by Lord Curzon to act as Superintendent of Works at the Imperial Durbar to be held in connection with the accession of King Edward VII. With Lord Curzon's reputation of being an exacting and hard taskmaster, Ganga Ram looked forward to his work at the Durbar as potentially the severest trial of his engineering life.

In spite of the difficulties, foreseen and unforeseen, that crowded round him, Ganga Ram, true to his character, was undaunted, and full of courage for the future. He attack-

ed all the manifold problems of the Durbar with his customary resource and originality, and, when the Durbar was over, he had won his distinction. But the New Year Honours' List did not include his name as the recipient of any decoration which nobody more richly deserved than he. Once again it was the Green God of Jealousy which cast its shadows in the background of Sir Ganga Ram's brilliant achievement. Recommendations were usually sent up before September, and the envious depended upon a last minute slip occurring in his work, and they waited until the last minute before committing themselves. At last their hands were forced, and, in the hour of his success, the shadows of scepticism drifted away, and Ganga Ram stood unassailed in the full glory of a well-completed task. Later he received the C.I.E. in recognition of his work.

On his return to the Punjab a new situation presented itself. His promotion to the grade of a Superintending Engineer was due, and the authorities were hesitating. "He was the best engineer the Building and Roads Department possessed" says the Journal of Indian Engineering "yet he was not thought fit for promotion to the Superintending Engineer's class. It was an extraordinary position."

An extraordinary position. And an intolerable one for one with a deep sense of national self-respect. He was never a toady

to the powers-that-be in his own interests always polite and never rude, he just did his work and left it to speak for itself without claiming any credit; he was transparently honest and no pusher. But he would not have been human if he had not felt that he could do better than in Government Service. He retired in 1903, some years before he would have been superannuated and his retirement brought him what he valued more than anything else, the grant of twenty squares of land in the Chenab colonies, presumably as a reward for his past services.

Soon after, in 1903, he was called to Patiala, and the story of his work there reminds us of Alice in Wonderland.... The White Rabbit put on his spectacles. "Where shall I begin, please your Majesty?" he asked. "Begin at the beginning" the King said gravely, "and go on till you come to the end; then stop."

The work of the reconstruction of Patiala was a gigantic one. Slowly the whole face of the city began to change. Construction was rapid, and the grace of his designs altered the whole atmosphere of the State capital. The magnificent Moti Bagh palace, the Ijlas-i-Khas, the Secretariate building, the Victoria Girls School, the City High School, the Law Courts, the Police Station and the Dispensary all bore the stamp of his handiwork.

Thus ended another span of seven years, another period of intense activity, which had transformed Patiala, and brought him nearer to the end of his Service life, and the age of his sixtieth year. He needed rest from so much work and activity, and he went to England. It was during this visit that he made a vast tour of the agricultural centres in England. Getting back from England, the Rai Bahadur wanted to retite from Patiala State service. But the Imperial Durbar was to be held in Delhi in 1911. And the Government of India required the services of a skilled engineer as Adviser to the Indian States. The Maharajah of Patiala at that moment prevailed upon Ganga Ram to undertake the work of being Special Adviser to the Indian Chief's Camp.

Patiala finished. Service finished. A new life of creative activity lay before him, when he could move according to his own, dream his own dreams, make his own plans. He had his own land, his own farm. It beckoned him on.

" The problem of India is the problem of water " said Ganga Ram to himself, as he thought of the position of agriculture in India's national economy. " Engineering skill " he would say to himself, " can move mountains, and the question of the water is an ant-hill compared with what we can really do ".

Staggering facts faced him when he examined the land position in the Punjab. Cultivable land (excluding State land) amounted to 46 million acres, and out of that 17 million acres (37%) was lying waste because of deficient rainfall or lack of good irrigation. Canal irrigation had its limitations. There had to be some other way. His massive head, with the vertical vein called the *Raj Dhand* prominent with thought, bent itself over the mighty problem. Then the idea came, flashed as all his great ideas had done with a blinding brilliance. Lift Irrigation !

From that moment, the development of the idea of Lift Irrigation in the Punjab waste lands was his one interest. Many a time he took this idea with him into the valley of silence, and sat immersed in contemplation for hours perfecting details with the care of an artist. His retirement brought him added responsibility and inspiration by the grant of twenty squares of land in the Rachna Doab, a reward which was nearest to his agriculturist heart. He further obtained two additional grants of fifty and forty-seven squares, about 2,500 acres, for cultivation by means of lift irrigation. One of these plots, fifty acres in extent, was made over to him on the condition that he would arrange to irrigate it by lifting water by steam power, and the second grant of forty-seven squares of high land for lift irrigation by electricity.

" The land " said his son, the late Rai Bahadur Sewak Ram, " was situated from six to nine feet higher than the canal level at which water could be delivered by flow. The object of this grant was to conduct a very interesting experiment in irrigation by pumping, the first of its kind in Northern India ".

In defiance of hot weather and the monsoon, work started in right earnest in June 1903. There was no *pucca* road in his barren stretch of land in Lyallpur. The nearest railway station was twenty-five miles away, and the carriage of one boiler alone cost Rs. 1,500. Nevertheless the whole work was finished in three months, and ' the first *rabi* crop grew on arid soil to the admiration and amazement of all.'

It was in an atmosphere of feverish activity that the vast barren tracts of land were made fertile, and in the midst of it all grew up Gangapur, the village of Ganga Ram's dreams.

In the hot weather of 1910, he made up his mind to make a tour of England, with a view to study at first hand the latest developments in mechanical farming. Farm machinery was changing the face of the agricultural West. Men were rising who saw farming in terms of division of labour and modren techniques, and who saw no reason

why the cultivation of land should continue to be the same almost archaic occupation that it had been for the last thousands of years. He covered nearly 15,000 miles and saw farms of every type and description, but the great object of his tour was to enquire about and inspect agricultural machinery. He purchased over Rs. 26,000 worth of machinery and agricultural implements, of types unseen in India before.

Back home, the utilisation of the power running to waste at the many canal falls in the Punjab became the chief centre of his thought and imagination. The plans for the new experiment were prepared with great precision, and he opened negotiations with the Punjab Government on the new project. He applied for a grant of 5000 acres of waste land in the Gujranwala district on payment of a fair market value. The electric energy he proposed to generate from a fall on one of the new canals of the Triple series, and he was willing to pay a reasonable rate for the water power. The Government went into long correspondence with him about the scheme and ultimately imposed such difficult conditions that it was impossible for him to accept them.

It was only in 1917 that world events helped him to the achievement of his plans. The Government were in trouble, because land had been promised to the soldiers on

their return from the battlefield. Ganga Ram saw his opportunity. His new proposals were that he should be given 23,000 acres of high level land in the Bari Doab. The lower Bari Doab canal irrigated the area, but the tract which he wanted could only be watered by lift. " Hitherto, in the grants made to him, the land was his own provided that he fulfilled the conditions, but, in this instance, the stipulations were that at the end of three years, he would return the land to the Government fully equipped with the necessary irrigation channels and machinery in order that it might be available for colonisation to the returned soldiers ".

Then came the second lease—some 40,000 acres of high land unirrigable by activity, for a period of seven years, and the lessee was required to provide for the cultivation of the land by hydro-electric machinery. Their terms of the contract this time were even more stringent. On the expiration of the seven years' period, he had to restore the land to the Government for colonization fully equipped with the necessary canals and distributing channels, and the hydro-electric plant complete in full working order ; for lifting water for irrigation of the tract concerned.

Daring in its conception, a hydro-electric scheme for lifting water to high land was very exceptional in India, showing the

way towards a very wide field of expansion of lift irrigation in the whole country. A hydro-electric station was constructed on the canal at a point near the Renala Khurd Station on the North Westen Railway. From it, in accordance with the designs, transmission lines radiate both up-stream and down-stream, the total length of these lines being thirty miles. Steel pcles were provided throughout, and the telephone system connected all the main points.

At Renala, the sight of the power house, the canal had a fall of only two feet, but it was found possible by regarding the channel to convert the fall to one of six feet. Even six feet is a low fall for economical turbine design, and special turbines of a horizontal type had to be designed. Looking at the figures of this huge undertaking we can realise how enormous it was in its scope. Five turbines, 220 k.w. commanded about 80,000 acres or 125 square miles. The cost of the installation was nearly half a crore and twelve lacs of rupees were spent on seventy-five miles of irrigating channels, six hundred and twenty six miles of water courses, forty-five bridges, five hundred and sixty-five miles of village roads, one hundred and twenty one miles of boundary roads, and six hundred and forty culverts. About ten lacs of rupees were spent on the steam machinery used for the lift prior to the completion of the hydro-electric plant, and up to the *Rabi*

of 1924, the Government were paid twelve lacs in revenue. From the engineering point of view, Renala Works stand unique in their distinction of harnessing energy from the smallest fall in the world. "The story of his development of 80,000 acres of waste land in the Montgomery district" says Dr. Lucas, "reads like a romance."

Although Sir Ganga Ram's money mainly came from his farming activities, he had devoted hours of thought and study to the problems of the factory He was fully alive to the close link that binds agriculture and industry, and he recognised them as the twin pillars upon which stands, delicately balanced, a nation's prosperity. By degrees he gained such a mastery over his subject that he was called on by the Industrial Commission of 1918, and he put forward suggestions in his evidence which, in the light of twenty years' subsequent industrial development have proved eminently practicable. Once again, by the vast scope and minute detail of his suggestions he proved his extraordinary ability.

One of his main suggestions was that ginning factories should be controlled by the State. Another that Government aid should be given to cottage industries, indigenous banks, and co-operative marketing machinery should be set up. In putting forward the suggestion of reciprocal trade rights between

England and India he anticipated the Ottawa Agreement by more than a decade.

As a practical industrialist, he also acutely realised the lack of skilled labour in the country, and he, in his search for efficiency, was always on the look-out for new and sensible methods of education. He saw the bad effect it had on artisans' children to get ordinary primary education which simply caused them to shun their parental profession and take to a low Government post as a *chaprasi* or forest guard. He advocated the adaptation of education to the needs of the working classes, and was of the opinion that drawing and the use of scales at least should be taught as this "goes a long way towards opening a workman's mind."

An educated worker was the best weapon for prosperity in industry – and industry must be brought to the highest pitch. Sir Ganga Ram had one great belief and he expressed it forcibly: "The entire question of the country's emancipation is hinged upon the stomach of the masses, which at present is empty. Everything gravitates around it, and the remedy lies in the industrialisation of the country.'

Underneath the hard realism of a successful money-maker throbbed a heart which had the softness of a child. The condition

of the child widows, the daughters of sorrow, had moved him beyond measure. " Who will not weep over the figures which show the misery caused by child marriages and enforced widowhood among the Hindus " questioned Sir Ganga Ram on the cover page of a pamphlet which he published in 1926. There in were 1921 in India 7591 widows under one year of age. Going year by year, we find that the number of widows between four and five years of age amounted to 15,139. There were more than 15,000 widows below five years of age, out of whom nearly 12,000 were Hindus. Between the ages of five and ten, there were 102,293 child widows and 279,124 between the ages of ten and fifteen.

Sir Ganga Ram was too much of the practical man to weep and not to act. We can hear the story of his conversion to their cause in his own words : " Moved by these appalling figures, I made up my mind to do what I could within my humble means to eradicate this evil and started a Widow Remarrige Association in the Punjab in December 1914. "

This was the real fountain-head of all Sir Ganga Ram's charities. To it he never grudged any money that was asked and he regarded it as his sacred duty in life to wash away the tears of the distressed, and give them a happier life.

Soon the expanding needs of his work, which had begun with only one clerk and a poen, led to the setting up of a full-fledged office. In 1923, Sir Ganga Ram got his Charity Trust registered and the work consequently went forward with greater impetus. As the work of re-marrying the widows progressed, another problem presented itself. There were many widows, too old to marry, or too old to be attractive to prospective husbands; others, though young, had children and did not want to marry again; others, again for religious reasons, did not want to marry.

To Sir Ganga Ram, the solution of this problem was obvious—it lay in making the women independent of charity and the condescention of the family circle. With the idea of training widows to be self-supporting, he made the Government an offer of a building costing nearly Rs. 2,50,000 if they would finance a scheme of a Hindu Widow's Home. The scheme was taken up by the Government and the Widow's Home was opened in 1921 by Sir Edward Maclagan.

The array of Sir Ganga Ram's benefactions is more than impressive, including as it does all possible methods of helpiag the widows, leaving no loophole for any unfortunate one to feel that she has not been considered.

It is said that those who become rich forget the sorrows of the poor, but, if Sir Ganga Ram stood on the hill-top of prosperity, his eyesight was always long enough, and his heart big enough, to see the agony of the poor and feel for them. But, shrewd businessman as he was, Ganga Ram realised that the benefactions born of his impulses were getting too much for one man to deal with alone, and, in 1923, he created the Trust that stands in his name, known as the Sir Ganga Ram Trust, to organise and control the money that he had donated to charities. In his lifetime, many fine buildings and other property were left to the Trust and the income came to about Rs, 1,25,000 from a capital of Rupees thirty lacs. Since his death, the Chairman and the Honorary Secretary are being elected annually by the Trustees.

In 1921, Sir Ganga Ram purchased land in the heart of Lahore City, Wachhowali, and constructed with Rs. 1,31,500 a building for the Sir Ganga Ram Charity Dispensary, which has become a most priceless boon to the inhabitants of Lahore, and a beacon-light for the very poor. It has not only got an excellent paid staff of workers, but has got Dr. K. R. Chaudhri as Honorary Surgeon-in-charge, eminent in his profession and devoted to the service of his people.

He conceived the idea of a College of

Commerce, and he went again to the Governor and offered him a few lacs of rupees for this great work. To-day streams of students throng the corridors of the Hailey College of Commerce, and fill its classes, and behind them, unseen, stands the mighty figure of Sir Ganga Ram, happy in the child of his creation.

Sir Ganga Ram had two great desires—to help the widows and to further higher education for women in the Province. When the work of the widows had been satisfactorily organised, it was the question of girls' education that he next turned his attention to. He was not, however, to see the launching of that scheme, and it was only after his death that it came to fruition. To-day the school, under the able guidance and inspired tutelage of Miss Chattopadhya has set up new standards in Girls' education in the Province.

When organising his charitable donations, Sir Ganga Ram did not forget his first love, agriculture and endowed a prize of Rs. 3,000 to be given every three years for the inventor of any practical method of increasing the profits of agriculture in the Punjab.

When Sir Ganga Ram was seventy-six, he crowned his charities of more than three million rupees by founding the Hindu

Apahaj Ashram for the old, the neglected, and the disabled.

He was nearing his seventy-fourth year when he received the highest recognition of his work as an agriculturist with his appointment to the Royal Agricultural Commission. Old in years, his spirit was as young and vital as it had ever been. "I found him as jolly as he was in his college life" says a friend, "when I saw him last, just on the eve of his departure for England. He was quite hale and hearty and chatted as cheerfully as ever. He had the same twinkle in his eyes and cheerful way of talking as he had when I met him about twenty years ago."

The old hero of many a great agricultural struggle kept up his energy in spite of what must have been continually failing health. Knowing, as he did, that extra work at this advanced age could not but have a bad effect he still went on doing what he considered the most important work of all.. .giving advice to those who could act in the matter about India's great and urgent agricultural needs. Every action he took in the last few months of his life was directed to this one end—giving the information which he alone could give to the Commission and educating the public as to the value of the work the Commission was doing. "Every rupee that India spent in carrying out the recommendations

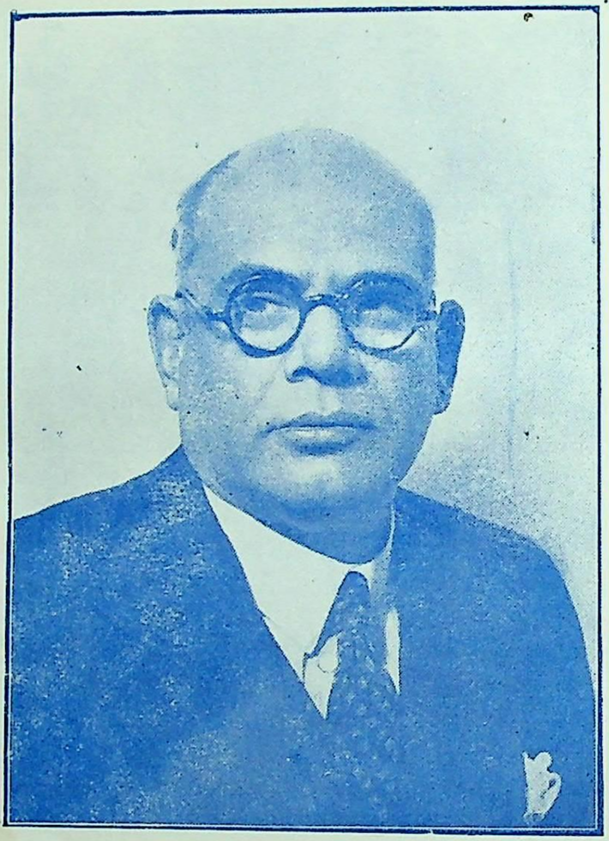
of the Royal Commission will bring thousands to the people in return " he said to a Press representative. and the message was flashed across to India. It was his final message to his countrymen and a fitting memorial to the love he bore the land and the cultivators of it.

But round the grand old head of Ganga Ram the shadows of death were gathering thick. The Royal Commission work with its exacting work and late hours proved too much for the gallant heart that had struggled so often and so long. He collapsed, and, though faithfully nursed by his son and secretary, the late Rai Bahadur Sewak Ram, " the brave old heart that had carried him to victory in many enterprises began to flicker out its life in gasps. " He died in his London home when the dawn was breaking on the 10th of July 1927.

Here is a tribute which sums up India's admiration of her son and servant : the words of Gandhiji which he printed in " Young India " when he heard of his death.

" I had the privilege of coming into fair contact with him recently, and though we could not agree on several matters, I recognised in him a sincere reformer and a great worker. And, although, with all respect to his age and experience, I expressed my dissent from many of his views with energy

and insistence, his affection for me, whom he regarded comparatively to him as a young man of but yesterday, grew with my opposition to some of his extraordinary views on Indian poverty. He was so eager for long discussions with me, and so hopeful of weaning me from the error of my ways, that he offered to take me to England at his expense and drive all the nonsense out of my head. Though I could not accept the offer, which he had seriously meant, I wrote to him on the eve of his departure, promising to see him and convert him to the creed of the spinning wheel, which he thought was fit only to be burned as firewood. The reader may well imagine my grief, therefore, over the news of his sudden death. But it is a death that we could all wish to have. For he went to England, not on a pleasure trip, but on what he considered to be his peremptory duty. He has, therefore, died in harness. India has every reason to be proud of having a man like Sir Ganga Ram as one of her distinguished sons. I tender both my congratulations and condolences to the family of the deceased reformer."



Sir Gokul Chand Narang

Sir Gokal Chand Narang.

By Pt. Ram Lal Tara, B.A., LL.B.

Dr. Sir Gokal Chand Narang's spectacular career presents a typical example of Smiles' 'self-help' hero. Born amidst humble surroundings in the small village of Baddoke Gosain, held sacred by millions of Hindus on account of its being the birth-place of Gosain Ramananda, a revered saint of great holiness, he was devoid of all means, except his own sterling worth and capacious intelligence—of which he gave ample proof even when a mere child—which generally aid people to acquire eminence in this world of unequal struggle and unfair competition. Unaided, he got his foot on the ladder and has risen to the highest rung, through his own individual efforts. He is no soldier of fortune come into the lists for prizes of life, but a skilled artisan who has carved out his career entirely with his own hands. He has toiled and sweated like an honest workman to make the colossal figure that now bestrides the province with a distinction and conspicuousness which are the envy of many. Though he has every reason to feel proud of his magnificent handiwork and look upon his achievement with feelings of exulta-

tion and pride, yet he keeps himself singularly free from all such traits, found, as a rule, in self-made men. He toiled and he succeeded, and satisfaction which is the sweet reward of all fruitful terminations of honest labour, is the only luxury that he enjoys in his success. The Olympian heights to which he has risen have not made his head dizzy nor have the fortunes acquired by him made him obsessed with any feeling of self-importance. He has ever remained its master and has never mistaken wealth as the goal of life. He is that rare specimen of a great man, who has not ceased to be a man after achieving greatness. It is, therefore, that this great scholar, great lawyer, great politician and great businessman is above everything else a great gentleman.

You may go to him pistol in hand, determined to shoot him at sight, but his easy familiarity, unassuming manner, unassertive address and warmth of heart would transform you into a confirmed friend and make you feel sorry for having entertained any feelings of animosity against that perfect gentleman. The atmosphere of formality and the cant of artificiality with which those who attain eminence generally surround themselves, do not find any place in his character and he is 'hail-fellow-well-met' with all and sundry. He is equally cordial to the Prince as to the peasant. Frank, urbane and companionable, his geniality and

candour tear away all sham and create confidence and goodwill. With a face lit with smiles, wherever he goes he fills the atmosphere with his infectious good humour.

He has got a wonderful capacity to bear with the thick-headed fool and the subtle philosopher alike and he listens patiently to both with a complacency which makes you feel astonished, but inwardly his ever active mind goes on separating chaff from grain. To all those who come to him he allows to have their say and while his ears are thus busy, his steady gaze penetrates down deep into their hearts and finds out what is in their innermost recesses, so that he takes no time to decide his course of action. He has mastered the art of dealing with men and a brief talk enables him to measure a person's true worth. This prevents him from putting square pegs into round holes, and *vice versa*. This knack of knowing men has played a great part in moulding the career of Dr. Narang and the vicissitudes of life through which he has passed before taking his gigantic leaps towards success, have made him an astute student of human nature.

A brilliant career at school during which he was the pet of his teachers, and a companionable chum of his class-mates; was followed by an equally brilliant and distinguished university career. He won double promotion in his Middle, scholarships in En-

trance, Intermediate and Bachelor of Arts examinations and stood second in the Province in F.A., and B.A also standing first in two subjects in the former and in English in the latter examination. In M.A. he topped the list of successful candidiates. After getting his Master of Arts degree he joined the D. A. V. College as an Assistant Professor. Plain like a pike-staff and vivacious as a boy, his open-minded enthusiasm won the esteem of all those who came into contact with him. He was scholarly devoted and painstaking and was at once recognized as an asset to the College staff of whom they could feel proud. His unaggressive bent of mind and unassuming manner made him a favourite of his students whom he looked upon as friends and equals, so that the teacher and the taught created a homely atmosphere of intimacy and warmth whenever they met. He was looked upon as an educationist of high talents and endowed with original ideas and one who could be expected to bring about far reaching reforms in the system of education prevalent at that time. But the loom of fate was weaving another pattern for him and his educational career, at once so brilliant and promising, was cut short by his departure to England for reasons of health. His health failed and long treatment as well as two operations having failed to restore him to health, he left the shores of India to have a change and also expert treatment. But there too, his industrious nature did not allow him to sit

idle. He was called to the Bar and on return to India he started practice as an Advocate of the Lahore Chief Court, instead of resuming his educational activities.

His rise at the Bar was swift. His legal acumen, analytical powers and the knack of presenting a case with skill and astuteness placed him in the front rank of lawyers. He wont he esteem of the Judges for his character as well as his ability and quite early in his career at the bar he was congratulated by Robertson and Rattigan J. J. for his masterly advocacy. He was equally respected by the Public and was popular with the Bar. His mind of inexhaustible versatility did not keep his activities confined to these pastures alone. His innate passion for literature, philosophy and studies in religion had enabled him to steal enough time from his busy professional life, to emerge out in the public both as a leader as well as a social figure. His scholarly bent of mind had been revealed in the two books which had been written by him; one a selection from the Vedas which he wrote while a Professor and the other named " Transformation of Sikhism " a masterly survey of the growth of the Sikh community into a political power—which brought to him the distinction of receiving the Doctorate of Philosophy and which has been for a long time a recommended Text Book for History, M. A. in Calcutta as well as the Punjab University. Though he had transferred his activities from the acad-

emic to the legal side, yet the educationists did not give up their lien over him and he had numerous invitations to address learned audiences both in the Colleges and in other institutions and clubs, interested in art, litrature and philosophy. The range of his academic attainments is indeed surprisingly wide and his knowledge of the general things of this life almost unlimited. He never studied Sanskrit at school or college but on a *pinch* as when talking to some Buddhist priests in Ceylon he can make himself understood in that divine language. He is, however, quite at home in Persian as well as Urdu language and literature. He can discuss an abstract point of theology with as much ease with a Pandit as with a Maulvi, for he has studied the basic principles of all religions from the point of view of a Citizen of the World. He loves Poetry and enjoys its lofty flights into the realms of the unknowable with the enahusiasm of an accomplished poet. I was actually surprised one day to find him discussing a highly technical aspect of a couplet recited to him by a well-known poet of great renown, who after a dogged resistance was at last made to give way and accept Dr. Narang's interpretation as correct, in preference to his own.

To the Arya Samaj he became a pillar of strength. He not only took active interest in its progress and working ; but helped its cause with liberal contributions. He was a

shining light of the glowing galaxy that gathere around Mahatma Hans Raj to carry the message of hope to Hindu-homes in all parts of the province and remained actively associated with him in all his activities whether educational or otherwise. It was during his association with the Mahatma that he became soaked in the Arya Samajist tradition of the 'purest ray serene' which gave him a Hinduistic outlook—an outlook which he has always maintained throughout his brilliant public career, during which he has been brought face to face with hard nuts difficult to be cracked by persons of lesser resolve and weaker determination. In those days association with the Arya Samaj was regarded as synonymous with advent into the political arena, because the line of demarcation between the two was extremely thin. Though he came into contact with the political problems of that time in various capacities and up to various degrees, yet he was not openly associated with active politics till the anti-Rowlatt Act Agitation which shook India to its foundations.

On the 6th of April, 1919 he was the hero of Lahore. Mounted on a black charger with his face beaming with enthusiasm and eyes gleaming with fire, he was galloping from place to place to keep the restive crowds under check. Feelings had run high and an unbridled flush of political awakening, which was something novel for the Punjab, termed contemptuously as the Ulster of India, threa-

tened to break all barriers and carry the sentimental Punjabee off his feet. The authorities were growing nervous Large scale preparations had been made to use force in case the crowds broke the law. The prestige of the Government had to be maintained and the Government of Sir Micheal O'Dwyer knew no other method to do so except the use of coercive machinery. Armoured cars and machine guns were patrolling the streets of Lahore and mounted police with fixed bayonets stood ready to meet any emergency. Blood-shed seemed inevitable. How to avoid it ?

If there was any one in Lahore who could hold the exasperated crowds in check and prevent the pent-up feelings of the people from flowing into vicious channels, it was Dr. Narang who enjoyed the confidence of the public to a degree equalled by no one else. The leaders were no less anxious to maintain peace and Dr. Narang was charged with the difficult task of putting a brake to the breakneck speed with which public resentment was multiplying. With marked ability and consummate skill, he controlled the unruly mob which was on the verge of getting out of control and indulging in acts of violence in order to demonstrate its outraged feelings at getting the infamous Rowllat Act instead of political reforms, as a reward for the heroic efforts which the Indians had made in all parts of the world, in defence of Democracy

and the Right of Self-determination. Wherever he went he was received with thundering cheers and shouts of joy. He was much in demand and had to gallop from one place to another making the restive crowds realize the imperative necessity of keeping perfect peace according to the behests of Mahatma Gandhi. People listened but to him alone and when the day passed off without any untoward happening it was he who won laurels for the grand achievement, which had appeared to be an impossibility with the dawn of that day. He had worked a miracle indeed !

We are a little envious of success. This is the weakness of human nature. The success of Dr. Narang and the confidence of the public reposed in him, aroused in his political opponents feelings of envy and they contrived many a mean stratagem to dethrone him from the pedestal of popular leadership which he had thus occupied with one determined leap and for which many had been plodding since long. But all these schemes failed, because soon after, there were Punjab-wide disturbances and every leader of note was clapped behind prison bars indiscriminately. The policy was to create a terror in the hearts of the people and the atrocities of the Martial Law regime are remembered upto this day by every Punjabee with feelings of indignation and horror. Dr. Narang too was arrested.

When he came out, the situation was

quite changed. The Punjab had been crushed and people stood aghast striken with terror. It appeared that the newly-lighted flame of political awakening had flickered and died out with one strong blast of repression, never to be kindled again. But that was not to be. A policy of conciliation which the Government had to follow as a result of world-wide condemnation following the atrocities which had been perpetrated in the Punjab during the unforgettable Martial Law regime, brought back L. Lajpat Rai to the scene of his former activities and with his advent into politics, the Punjab once again leapt on its feet with one bound of enthusiasm shaking off all lethargy and depression. The great leader scanned the persons around him and his unerring gaze found in Dr. Narang the man who could be depended upon. He associated him with the enquiries that were being held by the Congress regarding the Martial Law atrocities and brought him once more in contact with active politics. He enjoyed the great Lala's confidence to such an extent that the latter consulted the former in all problems concerning the Province, and later when the Swaraj Party, under the leadership of the late Mr. C. R. Das, decided to contest the elections with a view to give battle to the unrelenting bureaucracy inside the Lagislatures, it was he who was selected to lead that Party in the Punjab Council. As long as the party functioned, he led it with distinction and won the admiration of all sides of the House by his

learned and weighty contributions to the debates, which he lifted to higher levels by conforming to all rules of decorum and decency. A few years of struggle inside the Legislatures made the Congress realise the futility of this branch of their activity and they decided to leave the legislature once again.

But the problems of the Punjab differed from the rest of India in more ways than one. Hindus who were the back-bone of the Congress were in a minority in the Province and soon it was realised that their absence from the Punjab Council would only make their case go by default. The Hindu Party under the distinguished leadership of L. Lajpat Rai decided to function inside the legislature with the definite programme of protecting Hindu rights. The paths of non-co-operation had been found to be barren and it was contemplated to try responsive co-operation, the policy of the Late B. G. Tilak, in the best interests of the Province as a whole. On his re-election Dr. Narang was offered a place in the Ministry as the leader of the Hindu group with the biggest following from amongst them. His selection as a Minister was hailed with feelings of delight throughout the province for not only was he known for his qualities of head and heart, but he enjoyed the confidence of the people from all walks of life. For seven years he worked as a minister winning the respect and confidence

of his colleagues and discharging his duties boldly and efficiently. No communal cry could sway him. No awe or fear stood in his way of doing even-handed justice to all communities and though the Muslim Press, which had become accustomed to see the Government departments being administered by those who always surrendered to their communal demands and thus earned certificates of impartiality by becoming partial towards them, assailed him ruthlessly; yet he stuck to his guns manfully, defying all onslaughts on his regime which the more fanatical amongst the Muslims termed as Gokul Self-Government, instead of Local Self-Government, meaning thereby that he did every thing in that sphere according to his own sweet will. But he was not the man to be deterred by such out-bursts of indignation. Heroically he went on performing his duties according to the dictates of his conscience unswayed by the fury and frowns of the communalists. His regime of 7 years as a Minister of the Crown was a brilliant success from all points of view, and as a mark of appreciation, Knighthood was conferred upon him—a distinction enjoyed by an extremely limited number of Hindus in the Province.

The Government of India Act of 1935 granted provincial autonomy to the provinces, but poisoned the new step forward, with the infamous communal decision of Mr. Ramsay

MacDonald, the then Prime Minister of England. The elections were fought desperately by the Congress which did all that lay in its power to defeat all those who had stood as valiant and doughty champions of the Hindu cause, which that body was always out to barter away in a most heartless manner in order to placate the Muslims, whose co-operation it considered as a *sine qua non* for the success of the struggle for freedom carried on under its guidance. The target of their attack in the Punjab was Sir Gokal Chand Narang whose crusade against the Congress policy of capitulation before communal cries of the Muslim fanatics had made him an eyesore to them. Pt. Jawahar Lal Nehru toured the province in an Air-ship and many a Congress leader rushed to the Punjab to give a smashing defeat to Dr. Narang and all those who were of his way of thinking. But the heart of the Punjab remained sound and he was able to get in the Assembly with a thumping majority inspite of the dogged opposition that he had to face and thus his personal popularity triumphed over all party labels.

Provincial autonomy in this unfortunate province sounded the death-knell of harmonious relations between the different classes of its inhabitants. The Unionist Government was based on cleavage between the ruralists and the urbanites which was created in order to screen the doings of a

clique, which under the garb of protecting the interests of the agriculturists and masquerading as friends of the poor, feathered their nests and ground their own axes. Dr. Narang could hardly be found fit to be a member of a Government with a programme that could end only in embittered relations between people who had heretofore been living like good neighbours sharing the joys and sorrows of one another. His outlook was too broad to be narrowed down into dark Unionist grooves and his will too strong and masterful to be subdued into dancing to the tunes of any master. Accommodating and courteous to the extreme, as he is, he cannot sacrifice his principle for the sake of office. Sir Sikandar's need was a band of yesmen. So Dr. Narang was conveniently left out of the new Government as an undesirable who could not be depended upon to say ditto to Sir Sikandar in and out of season. He was too turbulent to be harnessed safely to the Unionist chariot. Thus the non-agricultural classes were left unrepresented, so that there was none in the new Government to take up cudgels on their behalf when weapon after weapon was being forged to emasculate them.

Dr. Narang saw through the whole game and in almost prophetic tones warned the non-agriculturalists of the hard fate awaiting them. It was at the conclusion of the very first session of the Punjab Assembly held at Simla that he made his now famous declara-

tion in an interview with a representative of the 'Milap'. It reads like a revelation. "I can see very clearly, dark clouds gathering in the horizon for the non-agriculturists and unless they unite and present a bold front, they would have to face very hard times;" said he. Every word of it has come true. He did not stop at that; but single-handed he fought the battles of the Hindus and the non-agriculturists, while stalwarts like Raja Narendra Nath, unconscious of what they were doing, were occupying Ministerial benches. Isolated and alone, he did not lose courage—such was the courage of his conviction—but unaided he jumped into the thick of the battle giving and receiving blows. It was he alone who remained steadfastly loyal to his fundamental beliefs with a tenacity of purpose which was soon crowned with success, for one by one all those who had decided to walk into the parlour of Sir Sikandar were disillusioned and they crossed over to the opposition benches were Dr. Narang was making history single-handed.

He is undoutedly the central figure of the front opposition benches and many a time has he broken the dull monotony of the Assembly by his fighting speeches and weighty contributions to its otherwise lifeless debates. He is an eye-sore to the Unionist Benches and whenever he stands up, they leap on him with the snarl of hungry wolves; but

undaunted he stands, shoulders high amongst them, a giant among Lilliputians, keeping the whole lot at bay. He gives to the Government hammer strokes under the blows of which they reel and finding themselves unequal to the task of giving him a straight fight in the arena, they resort to mean contrivances. When they fail to prick him with the point of an argument they do not hesitate to knock him down with the buttend of abuse ; but he is more than a match for them all. " I am too old a bird to be flapped by these hisses " he once said to a hostile audience determined not to hear him, " and will not go down the dais till you hear me " and the hostile audience was subdued into a cheering crowd, on beholding his marvellous self-possession and unshaken resolve. With the same masterfulness he manages the turbulent Unionist benches. His debating skill is unrivalled. He can tear official proposals to rags with masterly ease. Though never hasty to unsheathe his sword, when once he has to wield it, the cuts that he gives are decisive ; but singularly free from malice. He has none of it. Against wrong he has pity but no indignation. The Government Benches might fret and frown at his home-thrusts and the hard knocks to which he subjects them ; but they cannot help in their heart of hearts, entertianing feelings of admiration for one who stands like a rock unshaken and unaffected, while angry official tempests rage all round. The point of his compass always

points towards the North and the course of his stars is fixed. From it he knows no deviation. Before his iron will the lance of opposition breaks in vain. No wonder then, that whenever faced with critical situations and threatning dangers, it is to him that the forlorn Hindus look for lead and guidance, knowing full well, that whatever be their differences with him, he alone of all the rest is capable of looking things from a purely Hindu point of view, uninfluenced by any other considerations.

Saturated with the idea of Hindu Renaissance, which is the very breath of his life, his public activities in diverse forms are directed to one goal—the goal of the amelioration of the Hindus. As a politician his outlook is refreshingly free from any cant. Though nationalist to the core, no considerations of popularity or public praise would make him overlook Hindu interests too often ignored and sacrificed by the standard-bearers of pseudo-nationalism. He is no professional politician to run with the hare and hunt with the hound. They say, a successful leader is he who says what every body is thinking, most often and in the loudest voice. Such is not the case with Dr. Narang. It is he who thinks for the crowds and gives to them what he thinks to be best for them. Leaders who follow the crowds are false. He leads the crowds. His power of popular appeal is irresistible because even though placed so

highly he essentially belongs to the masses and loves to be one of them. It is, therefore, that he is not afraid of commonplaces which are the great truths of life and it is from thence that he has learnt all the lessons of life which have made him great and yet so singularly free from all traits of vanity commonly found in all successful and self-made men.

The world, they say, is a play of resources and to achieve success you have to manipulate them skilfully. Add industry to this skill and therein lies the secret of his success as a businessman—another aspect of his life which we cannot ignore in a life sketch of Dr. Narang. He shot up in the business world like a portent and struck out adventurously from the very start. He began with one Sugar Mill and through honest and skilful handling of work took rapid strides towards success, so that now he is acknowldged alround as India's Sugar-King. A word from him sets currents of sugar industry in motion and every step of his is watched with interest in the Sugar world. Once he came down to Lahore from the Hills in connection with some private business. Some one gave out that he had come to buy sugar shares. At once there was a boom in the market and the prices of shares shot up like anything. Nobody could know the reason, till his departure revealed the interesting story. But his success as a businessman is

the reward not of a financier but that of a working man. He has a genius for watching and co-ordinating the diverse currents of this life and his practical philosophy gives him a completely realistic grasp of factors that weigh in business. His is one of the astutest minds that ever played the game of life. His mastery over all the concrete problems of business is complete. His wonderful power to work hard and his love of details together with his driving energy of a steam-engine enable him to be the sole creator and architect of his schemes. Coupled with it he possesses a surprising knack of taking occasions and chances by the hand and whenever he discovers one, he swoops down on it like a hawk with swiftness and precision. He sees truly and acts decisively. He possesses an ever-active mind but in his activities there is no trace of either hurry or discopmosure. Cool-headed and self-possessed, his mastery over himself is the key to his surprising success.

A man of simple habits and few requirements, he is addicted to nothing but his cup of tea. Except it, there is nothing without which he cannot do. When he was getting ready to go to Bhagalpur to defy the ban placed upon the Annual Session of the Hindu Mahasabha by the Governor of Bihar, a well-known friend of his warned him against the hardships of Jail life. "Oh! I can do without anything" pat came his reply, "I have never made myself a slave of my wants"

and he was perfectly right, for surrounded by all that riches can give, he is leading an extremely simple life, shorn of luxury and inflated wants, which are the attributes of the present day civilization. Getting up early in the morning he finds visitors waiting for interviews with multifarious objects. Some have to talk business, others have to seek his advice in their difficulties ; while there are scores of those who come to him with their tales of woe, seeking his aid and help. He is visibly affected when he finds people in difficulties, and though the demand on his purse is immensely great, yet he endeavours to see that no one leaves him disappointed. His philanthropy is unbounded and he has got too sympathetic a heart for a man of riches. Hundreds of needy and the deserving find in him a liberal-minded helper who seldom says 'No'. His contributions to public institutions, especially those, the object of which is the amelioration of the Hindus in any shape or form, are truly princely.

He has translated the golden maxim of charity, "let not thy left hand know what thou giveth with thy right" into action with a large heartedness which commands esteem and admiration. And in return for all that he does in this direction he wants no reward, no praise and no thanks ; for he has complete scorn of the arts of advertisement and self-glorification. Whatever he does, he does as a matter of sheer duty. That is the cardinal

principle of his life. When he left for Bhagalpur to court arrest by offering civil disobedience, he did so without revealing it to any body and when he found a large number of his admirers gathered on the platform to bid him good-bye he was surprised and asked smilingly "What's it all for? What have I done to merit all this?" Then turning to a friend standing by, he said, "It is indeed very kind of all these gentlemen to have come to do honour to me like this. Personally I feel embarassed at the demonstration, because I feel that I have done nothing to deserve anything like this". This is typical of him. He never entertains feelings of exaggerated importance about himself and sometimes carries this trait to such extreme lengths that at times you cannot help feeling that he is unfair to himself. He feels a genuine delight in forgetting that he is great and in it lies the true greatness of this noble-hearted gentleman who in more ways than one occupies a unique position in our province.

Dr. Narang has recently sufferred a terrible bereavement. His youngest son, Major Pran Nath, was killed in action when fighting on the Arakan Front. This incident brings into relief an important aspect of Dr. Narang's life and character. I may be excused for making a brief reference to it and to the career of Major Pran Nath which ended so tragically and gloriously in the battlefield.

Dr. Narang had always been feeling keenly the taunt which is often flung at the so called non-martial classes as if they were entirely lacking in warlike qualities and he had always been anxious to see Hindus in general and Khatris etc., in particular to enlist in large numbers in the Army. During the last Great War he delivered as series of lectures appealing to the non-military classes to enlist. He used to say that he was himself too old and his sons then too young to join the Army. This spirit had been growing in the family, and his youngest son Pran Nath seems to have been specially influenced by it. While about seven years old he got hold of a loaded gun at the house of an Afghan Khan where his father had been invited to Lunch with some friends and shattered the door of one of the rooms. When he grew up he joined the Flying Club without telling his father who came to know of it only when one evening he met him while he was leaving the house. On being asked where he was going he told his father that he had been learning flying and was going that evening to practise night flying as without it he could not get a pilot's certificate. He was allowed to go and in course of time completed his course and obtained the certificate of an " A " class pilot. When he was about twenty he showed his eagerness to join the Army. Dr. Narang, of course, approved. Pran Nath passed the Sandhurst competition examination in 1932 and same year his M.A. from the Government



Major Pran Nath Narang, M.A., I.A.

College, Lahore, and went to England to join the Royal Military College at Sandhurst. Several careers were open to him in which, with his brilliant academic and intellectual attainments, he could have achieved distinction. He had three chances for the I. C. S. He could become a Barrister and take over his father's practice or he could have joined business in which his father had achieved notable success as one of the foremost industrialists of the Province. But money was no consideration and both the son and the father were anxious to add military honours to the family's other distinctions. So Pran Nath became a soldier. He returned from Sandhurst early in 1934 as a Second Lieutenant and was attached to the Dorsetshires for a year. Thereafter he was posted as a Lieutenant in the famous 6/13 Frontier Force Rifles and went to Kohat and then to Razmak in Waziristan where he served for more than two years and fought in the Wazirastan Camapign of 1936. During this Campaign he distinguished himself by his courage, tact and above all by his coolness in most critical and danerous situations.

Soon after he was appointed Staff Captain without having been to the Staff College, an unusual course which was a high compliment to his ability and administrative capacity. Serving for sometime at Secundrabad he was soon after sent in the same capacity to Singapore where he served a Staff

Captain for more than two years with conspicuous success. A short time before Japan attacked Pearl Harbour he was sent to Quetta to qualify himself formally for higher Staff duties. He was soon promoted tothe rank of a Major and for a couple of years or so acted as A. D. Q. M. G. where he had to work for 14 to 16 hours a day and had to see to all sorts of war equipment ' from a pair of socks to a three ton lorry '.

It was in November 1943, when at D. I. Khan, that he received orders to proceed to the Burma Front. On 31st of December 1943 he left for the front and joined the 2/13 Frontier Force Rifles as Company Cammander somewhere near Buthidaung. Almost immediately he was called upon to lead attacks on Japanese strong holds. His Battalion was among the forces which the Supreme East Asia Command described as " powerful supports " and took its due share in inflicting the first great reverse on the Jap for which congratulatory messages were exchanged between the Prime Minister and the East Asian Command.

Thereafter several objectives were entrusted to him and he took them all without any casualties in his Company. The last objective in taking which some casualties were suffered was the now famous Tikka Hill for taking which he received " universal approbation " for his courage, determination,

self-reliance and skilful leadership. He was mentioned in Despatches for gallantry and good work. He and his men had done so well that they had been definitely told that they would not be required to take part in active operations till after the Monsoon. Fates were, however, planning differently. The most difficult and the most important objective, Hill No. 551, had been defying all assaults for nearly eleven months. Attempt after attempt to dislodge the Japanese from this strong hold had failed. The taking of this hill was, however, considered vital for the successful termination of this year's operations. The successes that Major Narang had achieved heretofore brought him into such prominence that, inspite of the assurances he had received not to be troubled before the end of the Monsoon, he was asked to lead a fresh charge on this hill. He knew the fate of previous assaults and though he must have known he was courting almost sure death, he undertook the task without a moment's hesitation and led the charge with his Company. He had taken half the hill when he was hit by a Japanese hand grenade. He was wounded and was bleeding and was told to retreat but he refused. "I can still walk" he said, and "would not leave my men" and continued directing the operations until he was felled by a full charge from a Japanese Machine Gun. This happened on the 17th of April 1944

Thus ended the brilliant career of a most promising young officer who, as stated by Commanding Officer of Wazirastan, would have soon risen to a high rank. His Commanding Officer and other brother officers have spoken in the highest terms of his gallantry, devotion to duty and leadership which will remain " an inspiration to all ranks ". " He enhanced the reputation of Indians in the field " remarked another officer.

On receiving the fatal news Major General Inskip wrote a most feeling letter to Sir Gokal Chand Narang in the course of which he says :—

> " As his first C. O. and now as the Colonel of the Battalion to which he and I belonged I have watched his career with great interest. As a youngster he showed great promise especially so because he possessed more brains than the average officer. He was selected for a junior staff appointment without training which in itself was significant. He did exceptionally well in Singapore, at the Staff College and again on the Staff.
>
> The reports I have received about him since he joined the Battalion down in the Arakan, all point to his keenness, efficiency and gallantry.

> He died the death of a good soldier and as such he will be remembered by his comrades in the 6th Royal Battalion F. F. Rifles."

That this was no exaggeration intended to console a bereaved father will be readily recognised by those who knew Pran Nath in private life as well as in his official life as a soldier and Commander. In his letter, dated the 29th of March 1944 (till when he had not informed anybody at Lahore that he had been in the thick of the fight) he wrote as follows to his father :—

> " I have enjoyed all this time, my first real spell of active service and learnt at first hand that the horrors of war for the soldier at least are much exaggerated in popular belief. At times I consider it all an enormous joke and treat it as a picnic."

In his last letter to his father, written on the 16th of April *i.e.* one day before he met his end, he wrote :—

> " I was thinking of courage just before starting to write. I thought you might like to know of our feelings before we go into action, one can realise it in retrospect. And funnily our feelings are none such as

> those of a legendary Knight when he sallied forth for a tournament. If he knew fear we only feel a certain amount of anxiety and say a humble prayer that we may achieve our object. I suppose a humble typist having his first interview with a prospective employer goes through many more hells than we do through those few minutes immediately preceding the move forward, moments while the Artillery is hammering the objective. These moments are the worst of any that a soldier is faced with for they are moments of complete physical and mental inactivity, except of course for the eyes which are glued alternately on the objective and the watch ".

This was the son that Dı. Narang has lost, modest, loveable, chivalrous, honourable and brave, fearless to a fault and imbued with a high sense of duty. He lived like a gallant gentleman and died fighting like a hero.

In order to commemorate the glorious career of his dear son, Dr. Narang has created a special trust of Rs. 25,000 to encourage among our young people, without any distinction of caste, creed or colour a spirit of

chivalry, service and sacrifice, keenness to run risks and to do daring deeds in a lawful and noble cause regardless of any fear of death or morbid anxiety for personal safety and to recognise by award of prizes, medals, rolls of honour or otherwise conspicuous acts of gallantry such as displayed in saving any person from being drowned, rescuing a person from a house on fire, protecting helpless persons particularly women and children from violence or indecent assaults and such other noble and courageous deeds.

R. B. Lala Gopal Das.

By N. B. Sen

Rai Bahadur Lala Gopal Das, M.L.A., is a popular figure in the social, political and religious circles of the Punjab. He is a member of our Legislature continuously for the last twenty years and has endeared himself to all sections of the Hindu community by his sincere efforts to serve their best interests at all times, both in and outside the House. During the last two decades of his public life, he has risen in public estimation with a clean record of public service.

Born at Lahore on the 4th of February, 1897, Gopal Das spent his childhood under the personal care of his loving parents. At the age of ten he was admitted to the Aitchison Chiefs' College, Lahore. After passing the final examination with distinction in 1914, he joined the Government College, Lahore, but had to leave it after about three years' study, without taking a degree, due to some serious eye trouble, which has since been cured. He then joined his father's business at Lahore.

Simultaneously, he began taking keen



R. B. Gopal Das

interest in public affairs and at the age of twenty-two, contested a seat on the Punjab Legislative Council, (as it was then called) on the Hindu Sabha ticket. He was opposed by the late Lala Mohan Lal Bhatnagar, then a well-known personality, who was supported by the mighty machinery of the Indian National Congress. Judging from the small difference of about fifty votes, by which the Rai Bahadur lost, it can be said with confidence that he, like his rival, must be quite popular with the public, who gave a convincing proof of their faith in him by returning him with a thumping majority in the very next elections, held in 1924. Later on he was sevaral times returned unopposed. Since 1924, he has been successful in every election. In 1935, with the advent of the new constitution, he was returned to the Punjab Legislative Assembly with a very large majority of votes. This is a brilliant record for any public man and it furnishes a proof positive of the esteem he enjoys at the hands of the electorate, for whom he has done much in turn. It was due to his heroic efforts on the floor of the House that the late Mian Sir Fazl-i-Hussain, (then Revenue Member to the Punjab Government) had to reduce the land revenue assessment from half the net assets to one quarter. Sir Fazl-i-Hussain was not willing to reduce it beyond 33%, but the stand taken by the Rai Bahadur (who was sup-

ported in this cause by various party leaders in the Council) forced Sir Fazli's hands and he had to give way. This useful reform was greatly appreciated by the public.

For some time the Rai Bahadur, under the leadership of Raja Narendra Nath, sat with the Ministerial Group, believing that the economic programme before the party might be beneficial to the best interests of the province. But in 1938, he along with other members of the Hindu Nationalist Party left the ministerial benches' on the question of the Agrarian Bills. He very strongly recorded his protest against the manner in which these highly controversial and discriminatory measures of far reaching importance were rushed through the Legislature.

In 1935, he was elected as Secretary of the Independent Party in the Punjab Legislative Assembly. On account of his sober views and dignified habits, he commands the esteem of his colleagues and is considered to be an asset to his party. During his legislative career he has been nominated several times to serve on various Select Committees formed with a view to report on bills pending before the Legislature. Through his speeches and writings, throughout his public career he has always advocated Hindu Muslim unity for he believes that nothing less than the joint and sincere

efforts of both the communities can improve the lot of our country. He is a nationalist in the true sense of the term and is anxious, like any other patriot to get rid of foreign domination. But he prefers evolution to revolution and is in favour of adopting only constitutional ways to attain independence for the Motherland. He believes strongly in joint electorates as a solution for communal troubles. Though he feels that the Muslims of India have every right to live as equal and honourable partners in the political life of our country, he thinks that some of the demands of the Muslim League are not only unreasonable and impracticable but even anti-national. He admires the various qualities of Mr. Jinnah, but considers his present leadership harmful to the country as well as to the best interests of the Muslims themselves. The Rai Bahadur approves of the principles of the Hindu Mahasabha with some modifications. He wishes it to be a strong body to safeguard the legitimate interests of the Hindus. He is of the opinion that the Mahasabha should have an ambitious programme before it and must study and improve the economic, social and political condition of the Hindus and should be manned with persons, endowed with a spirit of service, sacrifice and selflessness so that it may become a living force in the political life of the nation as the All-India Muslim League.

Personally the Rai Bahadur is an orthodox Hindu and a staunch Sanatanist. He is a great advocate of reforms in Hindu temples and places of worship. The Hindu Religious and Charitable Endowments Bill, popularly known as the Hindu Temple Bill, is being sponsored by him and is pending before the Punjab Legislative Assembly. In the course of his speech in the Assembly on the motion for referring the measure to a Select Committee, R. B. Lala Gopal Das observed :

> " The Bill aims at removing the evils which have crept in our places of worship. Public interest demands that we should not care for the opposition of people who have vested interests. We must prefer public interests to the benefit of the people with vested interests. Whenever any reforms are sought to be introduced, the culprits always raise false alarms in order to retain their power to indulge in corruption or escape the consequences of their misdeeds ".

Continuing, he said :

> " I am not aware of any Shastra which prohibits the removal of corruption from our religious places. I challenge any body to show me any reference from the Hindu Scriptures which forbid the re-

> form of mismanaged temples. My object is merely to bring our temples to the same level of prosperity and usefulness as was in evidence in the days of the Hindu Kings in ancient times."

In the end, he remarked :

> " Even if I am called upon to lay down my life in a righteous cause, I would gladly do so. "

As a matter of fact, such reforms do not generally require the laying down of lives : what is needed is devotion, sincerity of purpose and preseverance, which qualities the Rai Bahadur possesses in an abundant measure. It is hoped that he will succeed ere long in placing the Bill on the Statute Book. At the conclusion of his vigorous speech in favour of this Bill, the Rai Bahadur was congratulated by the late Premier, Sir Sikandar Hyat Khan, for continuing the noble task of Temple Reform. The delay in passing the measure is due to the unsympathetic attitude of the Unionist Ministry and the misguided opposition of a few interested individuals. In 1939, he also sponsored the Punjab Anti-Dowry Bill in the Assembly to remove the glaring evils of the dowry system, but the measure was opposed by the Unionists and it fell through.

His public activities are vast and varied. He is a member of the Managing Committee of the Sanatan Dharam College, Lahore; the S. D. High School, Sub-Committee, the Executive Committee of the Sanatan Dharam Pratinidhi Sabha, Punjab; the Managing Committee of the Northern India Association for the Protection of wild life; the Executive Committee of the Aitchison Chiefs' College Old Boys' Association; the Fauna Committee and of the Lahore Zoo Committee, and Joint Leader of the National War Front, Lahore. At present he is managing the Mela Ram Cotton Weaving and Spinning Mills at Lahore and is on the Advisory Committee of the United Commercial Bank Ltd.

Unlike other aristocrats of our country, the Rai Bahadur has no liking for indoor games. He is fond of manly sports like Flying, Mountaineering and Shooting. He has, in fact, a great passion for shooting. Even as a boy he displayed rare skill in this art by shooting down flying birds in the fields. Once his uncle, the late L. Harkishan Das, gave him a prize which encouraged the young boy. When he grew to manhood, he found himself irresistibly drawn towards shooting so much so that he is now considered to be an expert shot by all those who have seen him in action. His achievements in this domain are marvellous, if not surprising. During his hunting expeditions in the forests of Kangra, Assam and the Central Provinces,

he has bagged 96 crocodiles, 86 black Himalayan bears, one wild buffalow, one leopard and 15 tigers.

Flying is another hobby with him. He qualified himself as a pilot in 1929, purchased his private plane a little later and generally finds time to go up in the air. He is a Director of the Indian National Airways, New Delhi and is a member of the Northern India Flying Club, Lahore. It may be mentioned here that his younger brother, L. Roop Chand served as a Flight-Lieutenant in the Indian Air Force and is considered to be one of the ablest pilots in this country.

The Rai Bahadur is also an Alpinist of note and is a great adventurer. He has successfully climbed several high mountains of India. During his visit to Europe in 1926, he climbed the Young Frau, a high peak of the Alps, with a group of international mountaineers. He cherishes the memory of this adventure with great pride and pleasure. Even now he is a member of the Alpine Club of Switzerland.

As is natural, this great sportsman is not a great lover of books. Of course, books on Sports do interest him a good deal. Among English poets, Tennyson is his favourite. Among the biographies of great men, he says that he has liked 'Grey Wolf', Abbot's 'Napolean' and the auto-bographies of Mahatma Gandhi and Pt. Jawahar Lal Nehru.

Rai Bahadur Gopal Das has travelled widely. He has visited England and almost all the countries of Europe, except Russia, and has also toured throughout India and the Far East. During his travels, he carefully studied the social and political life of the various peoples and is in favour of adopting their good points. Of course, he stands firmly for the revival of the glorious ancient Indian Culture. It would be of interest to mention here that throughout his travels in the European countries, he adhered to his usual Indian dress, consisting of an *Achkan*, *Churidar Pajama* and a *Pugree*.

Inspite of his princely fortunes, he is cordial, gentle and polite with all he meets and has no tinge of pride, vanity or conceit in him. When he shakes hands with a person, one feels as if he is meeting an old and intimate friend after a long interval. What a warmth is there, what as incerity his handshake conveys :

" *I love a hand that meets mine own,*
With a grasp that causes some sensation".

Mrs. Osgood.

He has numerous friends and admirers among members of all communities, due to his non-communal tendency. A gentleman to the core, he is full of sympathy and has a kind word for everyone. Philanthropy is in his blood and he feels a thrill of pleasure in

helping the needy and deserving persons. Being a great patron of Art and Literature, he contributes liberally towards their andvancement.

His interest in Music is well-known. He is the President of the Sangeet Sabha, Lahore and Chairman of the Classical Music Society, Lahore. The syllabus of the Punjab University in Music was prepared by him and he is also an Examiner for B. A. in Music—both vocal and instrumental. But above all, he has a fine ear for Music. He says that it gives him mental pleasure and peace of mind. Shakespeare has nicely remarked:

In sweet music is such art,
Killing care and grief of heart.

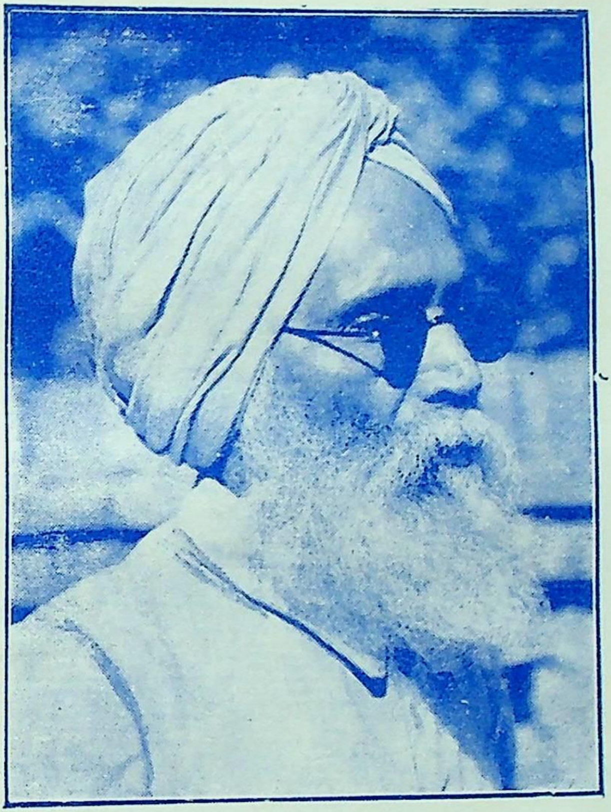
Henry VIII, *Act 3*, *Sc. I.*

Mahatma Hans Raj.

By Principal Sri Ram Sharma, M.A.

On April 19, 1864, in a small town in the district of Hoshiarpur, a child was born in a Khatri family destined to exercise tremendous influence not only on his contemporaries but on the entire course of the history of the Punjab as well. His father, Lala Chuni Lal, was a man of indomitable will; his mother, Ganesh Devi, had inherited from her father the habit of laying down the law for all and sundry. Fondly loved by his old grand-father and brought up with care and affection by his parents, young Hans Raj grew up to be a sickly boy. His early schooling was interrupted by the serious illness of his father. As the father was removed from place to place for treatment, Hans Raj accompanied him in attendance. What he lost in regular education, he gained in an early insight into the troubles and trials of this world.

His father's illness proved fatal. In February, 1876, Chuni Lal died leaving behind him his sorrowing widow, two sons and two daughters. The eldest son, Mulk Raj, was barely sixteen and still a student at the Government School, Hoshiarpur. To their



Mahatma Hans Raj

dismay the family discovered that though Lala Chuni Lal had lived frugally and well, they had nothing to live upon. The easiest course would have been to yoke the two young boys to some village task and live happily thereafter. But Ganesh Devi was made of sterner stuff. She refused to throw the burden of maintaining the family on her eldest son. She put her own shoulders manfully to the task, kept her eldest son at school till he matriculated and maintained the rest of the family as well by her own labours.

To ease the burden on Ganesh Devi's shoulders, an aunt of Hans Raj, offered to take him with her to Jullundur for his schooling. On the outbreak of cholera at Jullundur, he accompanied his anut's family to Mianmir, near Lahore. There was a theft in the house soon after their arrival at Mianmir. His relatives grew restive; the boy seemed to be bringing ill luck wherever he went. In disgrace he came back to Bajwara.

Soon after his return he was married to Thakur Devi, a daughter of Lala Kirpa Ram Chaddha of Hadiabad in Kapurthala. This did not bring upon his shoulders the cares of a householder's life. But he now considered himself a 'grown up' and demanded partition of the family property. Mulk Raj knew that there was no property to share; he convinced Hans Raj by force that his future lay in school rather than in developing into a village

shopkeeper. The beating that Hans Raj received changed the course of history in the Punjab.

Admitted in the Government School, Hoshiarpur, Hans Raj soon became a bright boy. But he was not destined to live here very long. Mulk Raj matriculated in 1877 and after some months of college education he joined the Posts and Telegraph Department at Lahore. The family now moved to Lahore and Hans Raj was admitted into the Mission School. Here he proved his mettle not only as a young and intelligent student but as a wide awake Hindu as well. He was expelled from the school for daring to dispute the opinion of his missionary teacher that the Vedas taught idolatory. He was easily the best boy of his class and the Headmaster gladly re-admitted him on the intervention of some of his colleagues.

In December 1880, Hans Raj matriculated. Mulk Raj had inherited his mother's indomitable will and self-sacrificing spirit. Though he was getting only Rs. 30/- a month, he decided to set apart a portion thereof in order to make it possible for Hans Raj to continue his education at the Punjab University College. With the help of a scholarship and the modest allowance, which his brother gave him, Hans Raj managed to continue his studies at college and he passed the Degree examination of the Punjab University in 1885, standing

third in order of merit.

It was while at College that a tremendous change took place in Hans Raj's outlook on life. Swami Dayanand had visited the Punjab in 1877. This had been followed by the establishment of an Arya Samaj at Lahore. With several of his contemporaries,—Guru Dutt, Lajpat Rai and Chetna Nand among others—he fell under the spell of Lala Sain Dass, then President of the Arya Samaj, Lahore. He became its member and while still at College, he assumed the editorship of its official organ, the Regenerator of the Aryavarta. Swami Dayanand's death in 1883 plunged the Arya Samaj into grief. A movement was started to raise a suitable memorial to the great *Rishi* : with the best of wills in the world, the small band of the Arya Samajists all over the country was not able to raise more than Rs. 10,000/- by November, 1885. As a brilliant graduate, Hans Raj now had the whole world at his feet. He could have easily got a secure place in the Public Service of the country. But fired, as he had been, by the course of the Arya Samaj, he could not see the movement to raise a memorial to that great spirit peter out. If enough money was not forthcoming, its want could be made good by stout hearts. He timidly suggested to his elder brother that, if permitted, he would like to devote himself to the cause of the Arya Samaj. Mulk Raj eagerly welcomed the suggestion and gave it a practical shape

by undertaking to share half his meagre salary with Hans Raj in case he undertook to serve the movement honorarily. Here was a *Didhichi* offering his own life as a sacrifice so that the cause of the gods might prosper. The roles of Rama and Lakshmana were reversed; the elder brother agreed to plunge himself into voluntary poverty in order to enable the younger brother to keep up his vow of renunciation!

Hans Raj now wrote a letter to the Secretary, Arya Samaj, Lahore, offering his honorary services as the Headmaster of the proposed Dayanand Anglo-Vedic High School. This roused the drooping spirits of the Arya Samajists to a fresh effort. The letter was placed before the Executive Committee of the Arya Samaj, Lahore, on November 3, 1885. By the end of November 1885, the proposed draft of the constitution of the D. A. V. College Society was ready for circulation. On January 31. 1886, representatives of the various Arya Samajes in the Punjab, Sind and the United Provinces met to consider this draft. On February 27, the first meeting of the Dayanand Anglo-Vedic College Managing Committee was held and on June 1, 1886. the movement took shape in the form of the Dayanand Anglo-Vedic High School established at Lahore.

June 1, shall always remain a red-letter day in the history of the Punjab. On that

day young Hans Raj entered into his inheritance as the Indian Headmaster of an educational institution stafled entirely and managed completely by Indians. On that memorable day began an experiment which tried to bring the Aligarh and Poona movements together by asserting that English education could be safely and profitably imparted to the Indian youth without either denationalizing or Christianizing them. Learning, it was demonstrated, could be successfully combined with piety and patriotism and a race of youngmen raised, who would be as proud of their ancient heritage as of their new intellectual attainments.

The school grew from strength to strength. Intermediate classes were added in 1889, the degree classes followed in 1894, M.A. classes in Sanskrit came in 1895. An Engineering class as also a Vedic Class was started in 1896, the Tailoring class emerged in 1897, the Ayurvedic class was taken over from the University in 1899. A Fellowship in Sanskrit was founded soon after. It soon developed the Science Faculty Classes as well both on the medical as well as the non-medical side. With the growth in the number of the classes, the number of students also increased. When he retired from the Principalship in 1911, the College had 672 students and the school another 1565, the largest that any educational institution in Northern India could then boast of. The

institution that had started with a modest capital of Rs. 25,000/- in 1886 had a capital fund 'of Rs. 8,31,419/- in 1911. The first annual budget provided for an expenditure of Rs. 6,700/-. In 1911 the college spent Rs. 62,677/-. In quality as well the Dayanand School and College had been holding more than their own in the educational world. In 1910, for example, the students of the D. A. V. College topped the list of the successful candidates in Sanskrit, Pure Mathematics, Chemistry. History and Economics in the degree examination. Year in and year out, the College had been sending out the largest batch of graduates from any one institution. Magnificient buildings had been provided for the School, the College, the College Hostel and the School Boarding House.

And Hans Raj presided over the destinies of the institution for twenty five years. How he appeared to some of the outsiders who came into contact with him was thus described by a prominent journalist :—

> "Strange looking he certainly was. His figure was almost as thin as reed, and as if to compensate for the banner was surmounted with a voluminous white turban tied with not much care .. "

"There was no side to the man as

he moved about the College premises. Access to him was easy—at least for me. At the mature age of sixteen one boldly lifts the chick hanging in front of any sanctum."

"But I soon learnt that he did not suffer fools easily. One could get into the Principal's Office but could not get at the man who presided there. Through his thick glasses, his myopic eyes would pierce to the soul. His words were few but well pointed. There was no hood winking him, no second attempt to do so."

"That much was plain to me, even then. I lacked the perception to appreciate, at anything like its full value, the administrative ability that this frail, almost consumptive looking man put into that undertaking; but not the capacity to be impressed with the passion for service and the devotion and zeal with which service was rendered."

How much the institution owed to him has been well-described by Lala Lajpat Rai :—

"This sacrifice (of Lala Hans Raj)

made it possible for the promotors to open the first department of the college—the school - in 1886. Lala Hans Raj has ever since been the guiding star and mainstay of the institution. In the interests of the college he has not spared himself in any way. It is impossible to think of the Arya Samaj without these two names (Lala Hans Raj and Mahatma Munshi Ram) next to that of the great founder. It is equally impossible to think of the Dayanand Anglo-Vedic College without Lala Hans Raj – while others have had other interests in life .. ... his sole concern has been the D. A. V. College and the Arya Samaj. There may have been some others who have, perhaps, given the best in their life to this institution, but he alone stands as one who has given his all for it. He has stood firm, leading a life of unique simplicity, of unostentatious poverty, of unassuming renunciation, and of single-minded devotion,—a life irreproachable in private character and unique in public service."

In 1911, after serving the College for twenty five long years, Lala Hans Haj retired not to assume a life of retired ease but to

throw himself more thoroughly into the work of the Arya Samaj. His retirement worked the end of a chapter; the D. A. V. College baby was now on its legs and Lala Hans Raj could easily leave it to the fostering care of other hands.

The D. A. V. College, Lahore was not the only monument raised by twenty five years of hard work which Lala Hans Raj had put in. High Schools had been established in several other parts of the country—notably at Hoshiarpur, Jullundur, Ferozepur, Rawalpindi, Multan and Abbottabad. But more than the foundation and maintenance of these institutions had been the attempt which he had made to draw the best that was in the youth of his community by holding aloft before them his own example of self-sacrifice and renunciation. Outside the Christian Missionary circles such sacrifice had been rarely met with in Northern India. But Lala Hans Raj was not content with acquiring a unique position that way. By founding the order of Life Members in the D.A.V. College, Lahore, and its sister institutions he was able to draw upon the youthful ardour of many of his students and admirers, who had warmed themselves at the fire which burnt so richly in him.

Though he retired from the Principalship of the College in 1912, it was not destined that he should cease from active participation

in its affairs for long. The death of Rai Bahadur Lala Lal Chand caused a vacancy in the Presidentship of the Managing Committee and he was unanimously elected to fill the place which Rai Bahadur Lala Lal Chand had so ably filled so long. Thus for another seven years he guided the destinies of the movement as its President. These years were devoted increasingly to the task of reorganizing non-collegiate education. In 1918, he vacated the Presidential chair though he remained connected with the Managing Committee till his death in 1938.

After 1918, he made the work of religious propaganda and humanitarian activities his chief task as the President of the Central Assembly of the Arya Samajes of the Punjab, Sind, Baluchistan, Kashmir and North Western Frontier Province. Under the able lead of Lala Lajpat Rai, the Arya Samaj had already entered the field of famine relief and alleviation of human distress which till then the Missionaries had made all their own. Lala Hans Raj ably assumed the mantle which had at first adorned the shoulders of Lala Lajpat Rai in the latter's absence or indisposition. Famines in the United Provinces, Rajputana, the Central Provinces, Orissa, Kashmir and Central India, floods in Delhi and elsewhere, organizad arson and robbery in the North Western Province and Malabar and earthquakes in the Punjab, Baluchistan and Bihar always found him

ready and at his feet to rush to the relief of human distress irrespective of any consideration of caste, colour or creed. Other organizations found in his band of workers, helpful colleagues yet ever-zealous workers. Inspired by his own example, the young and old left their normal vocations at his call, the rich and the poor belonging to all communities untied their purse strings and never did a call for relief of distress made by him suffer either for lack of funds or absence of willing workers. When he had once blazed the tiral several other organizations ably followed his lead.

He made history when throwing all prudence to the winds, he organized not only relief of distress among the victims of Moplah atrocities in Malabar but attempted the reconversion to Hinduism of those who had been forcibly converted to Islam by the Moplas. Friends and foes had alike warned him of the dangers that lay ahead. Malabar was far away and if nearer centres were not prepared to take up the task, he could have been easily pardoned if he had drawn back. But after spending a sleepless night he boldly assumed the leadership of the movement and did not rest till he had reconverted almost all the forcibly-converted Hindus to their original faith.

Not less solid was his work among the Malikanas of the United Provinces and Raj-

putana. These were half-Hindu, half-Muslim groups of Rajputs lying outside the roll of the Hindu caste system. To persuade their brother Rajputs to readmit them into their original sub-castes was not an easy task. But when he had made up his mind once to do a thing, it was not in him to leave it either ill-done or half-done. Spending the hot summer of 1923 in the various districts of the United Provinces, he spared no pains in undoing the injustice of centuries which had kept thousands of Rajputs outside their castes probably for some minor sins of omission or commision.

A very prominent feature of his life was his undivided devotion to the cause of the Arya Samaj and the D. A. V. College. When politics beckoned many of his colleagues to their side, when popular clamour called on him to leave his chosen field for fresh pastures, he would not turn aside from the path he had once chosen. He had made his bed and would gladly lie on it! Early in his life he had accustomed himself to leave official frowns and favours alone; he continued on his way undisturbed by popular growls and mass applause as well. He had long accustomed himself to speak out his mind on all occasions; he would not keep silent now when bitter truth had to be told even to popular audiences. Thus he stood out against the programme of educational non-co-operation which formed a part of the Congress pro-

gramme in 1919—23. But he yoked the fervour roused in favour of independent educational institutions to found an Industiral School, place the Dayanand School of Indian Medicine on a surer footing, establish an independent School of Divinity and found a Technical Institute.

He never spared himself in the service of any cause, which he made his own. Educational regeneration, social reform, relief of distress, literary activities, propaganda tours on behalf of the College or the Arya Samaj, whatever attracted him at the moment had his full support. He would never do anything by fits and starts. He never liked to dazzle his colleagues and the public by grandiose visions which he knew he had no power of translating into realities. But injustice and oppression in all their forms always roused his wrath and he would never leave them alone undisturbed.

Though seventy four at the time of his death in 1938, he was still in harness. He had thrown aside one office after another as soon as he had found an able successor to take his place. But out of office, or in, he was always the great worker. When on October 25, 1938, he fell ill, he had been actively busy considering several new schemes till the very moment he was forced to take to bed.

Mahatma Hans Raj had a frail physique

but usually it seemed to be a good servant of his spirit. Except for his weak eyesight he had few serious ailments. But the physical strain to which he subjected his body sometimes told heavily on his health. At one time early in his career, he seemed to be developing signs of tuberculosis of the lungs but as said above Ayurvedic treatment soon rescued him from its clutches. In September, 1922, while at Dehra Dun for a short summer trip, he caught Enteric fever. One evening his temperature shot up to 104°. Calmly and methodically he began to give instructions to his eldest son for the disposal of his property. He had so seldom been really ill that the least sign of serious illness disturbed him. In 1923 his work in the burning heat of June and July in the hot plains of the United Provinces resulted in his developing a carbuncle. He was rushed to Lahore from Agra where he was at once successfully operated upon. After a month of serious anxiety he was pronounced out of danger. A Sadhu whom he met casually in the course of a train journey suggested that he had diabetes. For a year he went on worrying about it and subjecting himself to various tests till he was finally assured that there was not the least possibility of his being diabetic Meanwhile his eyesight began to grow weak. In 1933, he went to Vienna, accompanied by his eldest son Lala Balraj, and a famous Viennese surgeon performed an operation which restored his eyesight, but not sufficiently for him to read and write.

He went on with his work passing a busy life. Towards the middle of 1938 when he went to Hardwar for his usual spring retreat, his health was again somewhat upset. He complained of headache and sleeplessness. When he returned to Lahore he was examined by an eminent physician, who could detect no sign of any serious disturbance. He went to Solan for the summer where he recovered a little of his normal poise. But restlessness still persisted with occasional sleeplessness. In September he returned to Lahore.

Towards the middle of October he again developed symptoms of trouble, though not serious enough to cause anxiety. On October 25, he went for his usual morning walk and returned home at about 9 a.m. At about 11 a.m. he developed stomach ache and soon his temperature began to rise. By the evening his condition had grown worse. None of his sons or daughters was at that time at Lahore, but his eldest son, Lala Balraj, was summoned by telephone from Delhi. Meanwhile Dr. Vishwa Nath examined him and found his condition serious. In the evening the foremost physicians of Lahore held a consultation, they agreed that his condition was somewhat grave but were hopeful of his ultimate recovery.

Unfortunately, when he was well on his way to recovery other complications set in. At one time it was thought that he had de-

veloped pleurisy. All the resources of modern science were employed for the diagnosis and treatment of the disease but without effect. His pulse began to get erratic and he passed some blood on November 6. More consultations were held among the physicians and Colonel Harper Nelson was telegraphed for from Jammu ; he was unfortunately not available. Everything that was humanly possible was done to fight the disease, but nothing gave him any relief, and at 11 p.m. on November 16, he passed away.

The sight that Lahore witnessed on November 17, when his last rites were performed was unforgettable. Lahore had not seen its like after the death of Maharaja Ranjit Singh in 1839. As he lay in state in the spacious hall of the D. A. V. College, Lahore, the stream of his admirers marched past. Rich and poor, literates and illiterates, citizens of Lahore and train-loads of mofussilites were all there. In the funeral possession the Arya Samajists mingled with the orthodox Hindus, Sikhs, Muslims and Christians. Officials vied with the non-officials in paying their last respects to a soul that was no more. The funeral procession was about a mile and a half long. Leaving the college at 12-20 p.m., it took the procession five hours to reach the banks of the Ravi at 5-15 p.m. when the last rites were performed. Those who witnessed that scene felt strangely moved and went away convinced that a *Mahatma*, a great soul, had at last

found rest in the *eternal*.

So lived and so died Mahatma Hans-Raj. But for him it would not have been possible for the Punjab to take its position in the front-rank in the educational field. It was his spirit of renunciation which makes it possible for the D. A. V. College Society to run so many educational institutions at so little cost. But for him, education in the Punjab would have been left to the tender mercies of the Government alone which would have meant that more than three quarters of the literates in the Punjab would have gone without this blessing. It was he who sent hundreds of youngmen to every nook and corner of the Punjab every year, imbued with the spirit of sacrifice, service and self-reliance, ever ready to wage war against ignorance, superstition and poverty. Everywhere the D. A. V.'s have been found ready to brave dangers in the service of their religion, their country and humanity at large. It was Hans Raj who taught the Punjabi heart to beat in sympathy with the sufferers in Malabar, Assam, Chhatis Garh, Rajputana and Kohat. It was Hans Raj who made the young Punjab hold its head high because in him they found a leader who embraced a life of living martyrdom—not in order to pursue the will of the wisp of eternal bliss but solid public service. He taught them to shun publicity like poison, he ingrained in them the lesson of integrity of character and single-mindedness. He set before them an

example of hard work and sincerity of purpose. Hans Raj it was who blazed a fiery trail. There are so many channels now through which the enthusiasm of youngmen can flow to bear fruit in social, political or religious reform. But Hans Raj had to make his way everywhere. He put his stamp on thousands of youngmen; countless others learnt to follow him, even without sitting at his feet. Leaders of public opinion in other parts of India and in other communities exhorted their followers by citing his example. Neither a spiritual leader in its commonsense. nor a political *guru*, it was given to Hans Raj alone to create a following, critical yet appreciative, tolerant yet observant.

Such men are the salt of the earth. They live and die so that after them others might live fuller and better lives than they would have otherwise done. Out of the fullness of his heart Hans Raj gave all that he possessed so that not only 'knowledge should grow from more to more', but 'more of reverence' should also dwell in us.



Dr. Har Dayal

Dr. Har Dayal.

By Mr. Dharm Vir, M.A., Editor,
The "Hindu", Lahore.

While living in India and abroad I had heard so many stories about the patriot-saint Har Dayal. His unequalled sacrifice, his hard life, his extraordinary intellect, his carping criticism, his personal magic—all these and many things more about this genius had reached me from various quarters. My imagination had by itself conjured a picture. Just a chat for a few minutes with the man and my picture would begin to pulsate,—that is how I had argued in my leisure several times. The year 1933 provided me an opportunity of studying him from close quarters.

Lala Har Dayal was born in Delhi. His father was employed in the District Court. Though a man of poor means he possessed a small house of his own. He had four sons—Har Dayal was the youngest. Manohar Dayal practised at the bar at Meerut, Bhairo Dayal practised at Muzaffarnagar and Kishan Dayal at Delhi (later on at Lahore). Har Dayal was yet a student when he was married. His father-in-law was a magistrate at Patiala. The four brothers resembled each other very

much. Though all of them possessed very brains they had weak hearts. All the four brothers died of heart failure.

After graduating from the St. Stephen's College at Delhi, Har Dayal came up to Lahore in 1903 though his fame had alredy reached the students' community at Lahore. Wherever he went about in the town, students would point at him—"There goes Har Dayal." There is an interesting story about him. It is said that he could tell anything and everything from a book which he had read once. This may be an exggeration, but the fact that he beat the record in the Master of Arts Examination of the University of the Punjab (and his record could not be broken by anybody so that the University was forced to remove it) proves that intellectually he was a giant.

Once a Maharashtrian Brahmin came to the Punjab and performed some feats of memory at Lahore, Gujranwala and other places.

Har Dayal after witnessing these feats is said to have remarked thus : " Well, what of that ! I think, I too, could do similar things " And actually he did five things at one and the same time. He played at chess. He counted the ringing of the bell. Some students of Arabic and Latin recited certain verses. Har Dayal repeated those correctly. A problem

of arithmetic was set before him. He did that successfully. Whenever such feats of memory were performed by Har Dayal (and he performed these more than once) he felt giddy at the end. This is what he told a friend who is still alive.

In his student-life Har Dayal was a free-thinker. Certain leaders of the Brahmo Samaj tried to enlist him as one of their members. They were successful to a certain extent. Har Dayal thought of running the newly-planned Dayal Singh College by setting before himself the example of Lala (later Mahatma) Hans Raj's sacrifice. (Lala Hans Raj was then the principal of the D. A.-V. College). The Brahmo Samaj people thought that Har Dayal would get the State Scholarship and after graduating from Oxford he could, on his return, take charge of their institution. None of them knew then that many things more, and greater, were in store for him.

Lala Har Dayal did get the State Scholarship in 1905 when he went to England. At the Balliol College, Oxford, he was known for his high character, simplicity, nobility and intellectuality. It is at Oxford and Cambridge that most of the youngmen coming of rich and high English families receive their higher education. Several of the governors and viceroys who have from time to time come to rule over India have been the pro-

ducts of the Universities of Oxford and Cambridge. Due to the spirit of renunciation and sacrifice, Lala Har Dayal was held in high esteem both by the teachers and the taught. Going in for competitions, like those of the I. C. S., was considered to be a certificate of high intellect in Hindusthan then. Such things were taken to be the service of the Motherland also. Babu Aurobindo Ghosh and Mr. Subhash Bose went in for these competitions. It would have been very easy for Lala Har Dayal to get through such competitions, yet he never dreamt of these. He thought it was against the principles he had set before himself. It is one thing to get a certain post, and leave it; it is quite another never to think of it although a man is sure to get it if he once makes up his mind.

In London, the late Mr. Dada Bhai Naroji was running the Indian Association. Some students from Oxford and Cambridge also, besides those in London, came down to attend its fortnightly meetings. As opposed to this the late Pandit Shyamji Krishna Varma founded the India House for Hindu Students by spending a lac of rupees. Young Vinayak Damodar Savarkar was then putting up there. Lala Har Dayal also used to come down to India House and was often found conversing with the old Pandit who published his fortnightly review, "The Indian Socialogist," wherein he openly declared that the leaders of the Indian National Congress, like Messrs.

Naroji and Gokhale, were friends of the British Government whereas Mr. (later Lokamanya) Tilak was a real patrict. In 1907 Mr. Gokhale (he was then seeking election to the National Labour Club of London) met Bhai Parmanand and requested him to ask Har Dayal to become a life-member of the Servants of India Society at Poona. Bhai Parmanand and Har Dayal saw Mr. Gokhale in this connection. "One of the rules of your society is" remarked Lala Har Dayal at the very outset, "that every member should be loyal to the British Government. My conscience does not permit this." "Could you then suggest any other means of India's independence ?" retorted Mr. Gokhale. "I hold that by pushing on the path of evolution we can achieve our goal with the help of the British." "Yes", Lala Har Dayal cut him short, "but then you can't enthuse any people for freedom."

In the political field of Hindusthan things were moving on rather swiftly. The Swadeshi and the boycott movements in Bengal had stirred up the whole of the country. The victory of Japan over Russia had created a new life as it were in Asia. In the Punjab things took an unusual turn. The movement of non-payment of revenue began in the District of Lyallpur. The Punjab Government felt uneasy. A London newspaper suggested that the superstitious people of Hindusthan were enamoured of and

attached great importance to dates; 1907 marked the fiftieth year after the occurrence of the Mutiny of 1857, therefore the Government should take special care of May 11, 1907. The informers of the Poliee worked upon their imagination and the Punjab Government, too, began to see red in everything. Sardar Ajit Singh was arrested and Lala Lajpat Rai was deported to Mandalay. The news of these arrests produced a great stir in the minds of Hindu students in London and other places. This agitation had its effect on Lala Har Dayal also who wished to see his country free. He came down to London and confided to Bhai Parmanand thus, "I have a mind to leave the University of Oxford, go back to India and stir up a movement for the freedom of the Motherland." Bhai Parmanand was of the opinion that Har Dayal should finish his education when he could do whatever he liked. Lala Har Dayal went back only to return with an agitated mind. In another meeting he told Bhai Parmanand that he had been to the office of the Secretary of State for India and had refused to accept the State Scholarship. The—then Under Secretary, Sir James Lyall, wanted to know the cause of Har Dayal's attitude. "I couldn't tell you that," replied Har Dayal. "But there should be something," remarked the Under Secretary. "Nothing particular," answered Har Dayal. "Mind you," put in Sir James, "you are going wrong." "Let that be so. You needn't

worry about it," so saying Har Dayal came away.

He considered it a sin to accept the State Scholarship of pounds two hundred. He considered it as tainted money. He decided not to accept the Oxford degree even. Why? He argued thus—" All this education and these degrees are meant to denationalise us, Hindus. Suppose for a second that we Hindus conquer Afganistan and begin to bring Pathans down to Benares, teach them Sanskrit and bestow upon them degrees of Shastri and Kavyatirtha. Will this not be denationalising them ?" Armed with this argument he faced the Principal of the Balliol College who was enamoured of him on account of his exceptional high intellect and character. The principal suggested that Har Dayal could perhaps, refuse the acceptance of the State Scholarship but he should wait till the conferment of the University degree and for that period the principal and the rest of the staff were prepared to arrange for his stay privately. Besides the State Scholarship, Har Dayal was receiving two others, one of pounds eighty and the other of fifty. He gave up these too and left the University.

Lala Har Dayal wanted to return to Lahore to propagate his views. But how to move out of Oxford ? He had no money. He was not alone ; his wife was also with him. Some of his friends thought that Har

Dayal must have money enough to go back otherwise how could he bid farewell to all the Scholarships. But they were wrong because they never realised that Har Dayal acted upon what he believed and did not care for the consequences howsoever dire they may be. Again, he never asked for a single penny from any of his friends. Naturally he must have felt uneasy. An unexpected thing however happened. His father-in-law cabled him that he should send his wife back home so that she could join other members of the family on the occasion of the marriage of a near relative and for this the father sent him money for a second class fare. For Har Dayal it was a God-send. In early 1908 he booked third-class passage for two. From Colombo they reached the Punjab and leaving his wife at Patiala, Har Dayal came up to Lahore.

He rented a *chaubara*, a room in the second storey, in Sutar Mandi. He dressed himself like a Sadhu in white. A dhoti, a loose shirt and a small piece of cloth to cover his head,—these sufficed him. Two *chapatis* from a bread-maker and some dal in the morning and the same in the evening, that was his food. No breakfast in the early morning or tea in the afternoon. Cold water was his beverage. He bought some parched grams and placed them in a corner of his room. He used to give a small quantity of these to his honoured guests. No cot was

there ; he slept on a mat. Once again he was a centre of attraction for the students' community. Hundreds of them visited him. He addressed them in such a convincing manner that whoever came to discuss things with him found himself silent after a few minutes. Professor (later Principal) Diwan Chand also visited him. Har Dayal preached pure and unalloyed Hindu Nationalism, which he considered to be the foundation of political independence for Hindusthan. He received scores of letters in English and Urdu to which he replied in Hindi. Those who could not understand Hindi used to receive replies in Sanskrit. A series of articles on national education was published by Har Dayal in an English daily of Lahore. (Some material for these was supplied by Bhai Parmanand to Har Dayal). The leaders of the Indian National Congress thought of national education as late as 1921 when Lala Har Dayal's articles were published in book-form. Now the form a part of the permanent literature of our country. In one of his articles (not on national education) Lala Har Dayal remarked that a pleader and a barrister were both asses with the difference that whereas the barrister could move about in the whole of they British Empire the pleader could do that in Hindusthan alone. Mr. (now Sir) Manohar Lal took up the cudgels on behalf of the barrister and the lawyer community in one of his letters to the editor of the journal.

A pertinent question was very often put to Lala Har Dayal then—" How could you denounce the present system of education in Hindusthan when you yourself are a product of the same ?" He came down upon such persons thus –" I'm what I am in spite of the education imparted by the foreign Christians in the St. Stephen's College. If I were a product of this system of education how is it that you don't find so many Har Dayals ?" The Secretary of the Youngmen's Christian Association, one Mr. Turner, asked him in a letter if he could spare a few minutes for him. To this he replied only this much—" Your mission of life is to convert Hindus to Christianity whereas I want to save them from Christianity. I don't think, therefore. there could be any use of such a meeting." The late Mr. Rudra, the-then principal of the St. Stephen's College, once came up to Lahore to talk to his former pupil. He was closeted with L. Har Dayal for some time. But as soon as the guest left the place Har Dayal had his mats and the floor of the room thoroughly washed with water. It appears that Lala Har Dayal had no desire to meet any non-Hindu then.

The years 1908 and 1909 witnessed repression in Hindusthan. Before this there had been scenes of riot in the Congress Session at Surat. The Government wanted to put down the extremists. By chance the anarchist party raised its head in Bengal. In Manik-

talla, a busy street of Calcutta, was found a sort of factory of bombs. Lokamanya Tilak, commenting on this event, opined in his *Kesari* that the responsibility for this lay with the Government who had taken to repressive measures. The Lokamanya was deported to Burma. It is said, a moderate leader of Poona, had suggested to Mr. Morley, the-then Secretary of State for India, that such a step was necessary for the maintenance of order in the country. In the same year, Mr. Aurobindo Ghosh, an accused in the Maniktalla bomb-case, left Bengal and took up his residence in Pandicherry. A little later, when Sardar Ajit Singh (uncle of Bhagat Singh) feared arrest he, along with Sufi Amba Prasad, slipped away to Persia. A few years earlier when Mr. Tilak was involved in his first political case, Pandit Shyamji Krishna Varma slipped away in a similar way to England and when questions were raised in the British Parliament, about his propaganda he took up his abode in Paris.

The présence and propaganda of Lala Har Dayal gave a fillip to the political movement in the Punjab. It was reported to Har Dayal that his arrest was imminent. A question arose in his mind—"Will it be of any good if I remain here, in Hindusthan, and get myself arrested or should I go to an independent country like France and make that the centre of my activities ?" More than himself he was thinking of those youngmen who had gathered round him. Lala Har Dayal took

down to alternatives on a piece of paper juxtaposing each other and began to jot down points. At last he decided in favour of the latter and assured his followers that they should wait for him for sometime.

Paris attracted Har Dayal more than any other place. Many lovers of the freedom of Hindusthan, who were opposed to the methods of the Indian National Congress, had gathered there. Pandit Shyamji and the Parsi lady, Cama too were there. The Indian jewellers' group, prominent among whom was Mr. Rana, was with them. Lala Har Dayal thought that by making Paris as the centre of propaganda he could enthuse all those Indian students who went to England, or returned from there, *via* Paris. Probably he thought that the Indian patriots in Paris would of themselves make all necessary arrangements for his stay. After staying there for a very short time, however, he found that he was wrong, and it was not so easy to live on the continent in the Indian fashion. Har Dayal could do without rich food and live in tatters (I saw him in something like tatters in London in 1933) but he could never ask anybody for pecuniary help. The Paris group did not, perhaps could not, understand Har Dayal. A book on Geography came to his help. He began to think of a country where he could live on very little money. Any British Colony was out of question. He left Paris for Algiers. But the

natives there appeared to him uncivilized. At one time he found that even his life was in danger at their hands. Besides few persons there understood the French language. He returned to Paris again. Now he selected Martinique, a French Colony in the West Indies and about this he informed Mr. Rana alone.

The stay in Paris and the attitude of the Indian patriots group there heightened Har Dayal's sense of renunciation. He had always cherished a certain devotion for Gautam Buddha. Now he thought of taking to penance in the fashion of the Buddha. In 1909, Bhai Parmanand was asked by the Managing Committee to resign from the D. A.-V. College, Lahore. (This was perhaps desired by the Government. He thought of taking up an independent vocation like pharmacy. He was bound for America when in Paris he was informed by Mr. Rana that Har Dayal was receiving his letters through the poste restante, Martinique. From France Bhai Parmanand went to New York, which place he left for British-Guiana so that he could work as a missionary of Hindu culture among the Indian community there. His boat touched Martinique where she was to stay for a few hours. Bhai Parmanand got down there but the Post Office could net tell him more than this that Har Dayal used to come there and fetch his letters. Bhaiji went back to the jetty disappointed. A negro cooly, however, escorted

him to the Mulatto woman's hut where Har Dayal was putting up. But Har Dayal was then away. The guide, however, found him out. Har Dayal came back very much upset. But on meeting Bhaiji he was very much pleased. When the negro boy wanted him to accompany back immediately Har Dayal began to fear lest some agent of the police was out ahunting him.

Lala Har Dayal persuaded Bhaiji to stay with him for sometime. He brought down his belongings from the boat so that Bhaiji could catch the next boat for British Guiana a month later.

Nearby Har Dayal's residence was a market where bread, fresh fruits, green vegetables, fried potatoes and the like were available. All these were so cheap that a man could live on rupees five to ten a month. Lala Har Dayal was coaching one or two youngmen from whom he got a little money. Out of this he paid some as rent for the sitting and sleeping rooms. Bhaiji and Har Dayal, both, used to sleep on the ground. Their time was generally spent in discussing problems of Hindusthan or the philosophy of life. During his stay Bhaiji too, adopted Lala Har Dayal's way of living. The only great change he introduced in that mode was the addition of salt to boiled vegetables at which Lala Har Dayal made this remark—"I see, you seem to be a master of the culinary art.

Where did you learn this cuisine, Bhaiji ?"

Lala Har Dayal informed Bhaiji then that Gautam Buddha was his ideal. He ate some food just to maintain the body. Most of his time passed in studying in a library or in meditation in a cave on the hill beside. Bhaiji once asked him, "What's the use of all this ? Will it do any good to you or to Hindusthan or to the humanity at large ? Gautam Buddha did all he could on these lines ; but of what use is that to us ? Looked at the whole thing from one point of view it paved the way for the slavery of our country. If, however, you want to start any new movement better do that in America ; you have undergone enough of penance by now. Instead of Gautam Buddha let us have before ourselves Swami Vivekananda as our ideal. This ideal is needed both by Hindusthan and the rest of the world."

Lala Har Dayal never bandied words with Bhaiji. He usually submitted to him. When, however, he disagreed with Bhaiji, he kept quiet. Bhaiji's one month's stay also had its effect. Due to renunciation Lala Har Dayal was in a way trying to run away from the world. Now he was again brought back to it. He accepted Bhaiji's suggestion and agreed to go to the great American University of Harvard and see what he could do there. Bhaiji left for British Guiana and Lala Har Dayal, a little later, took a boat to America.

From California Lala Har Dayal wrote to Bhai Parmanand that he had gone to Harvard, where Bhai Teja Singh, a Punjabee met him. From him Lala Har Dayal came to know that in the State of California several thousand Sikhs and other Punjabi labourers worked on agricultural farms and patrotism surged in all of them. He prayed Lala Har Dayal to lead them upon which Lala Har Dayal left for San Fransisco. At the end of the letter he requested Bhaiji thus—"In my opinion you too, should come here instead of going anywhere else" Bhaiji sometime later left British Guiana for Trinidad and then went to San Fransisco *via* New York.

It appears that the charm of penance was still lurking in some corner of Lala Har Dayal's heart. Before Bhaiji reached San Fransisco, Har Dayal had left America for Honolulu, an American colony in the Pacific. Bhaiji wrote to him there. It was really strange that he had asked Bhaiji to come to San Fransisco whereas he had himself slipped away to Honolulu. At this Lala Har Dayal came back. Now both of them stayed in California, separately for about a year and a half. At times Lala Har Dayal stayed with Bhaiji also. After consulting Sikhs, Bhaiji and Lala Har Dayal decided that some students from the Punjab and the rest of Hindusthan be called to America for studying various industries. Their expenses, of course,

were to be borne by the Indian Society in America. If the scheme worked well, a lodging and boarding house for such students was to be set up. Accordingly three students, one of whom was Gobind Behari Lal, were formally invited.

Bhai Parmanand was independently studying Pharmacy in the California University at Berkley and San Fransisco. There were ten to fifteen Indian students at Berkley. Through them Lala Har Dayal was introduced to the Professor of Sanskrit at Berkley. The University arranged for three lectures by Lala Har Dayal, with the result that the teachers of the University began to hold him in high esteem. Later he was introduced to the proprietors of a big newspaper at Berkley for which he wrote one or two articles. The journal extolled Lala Har Dayal very much in several issues.

It is said that while in Honolulu Lala Har Dayal studied Carl Marx thoroughly. Still he could not take leave of the deep love he had for his country. Bhaiji and Lala Har Dayal delivered several lectures on the Bhagwad Gita in the Theosophical Hall at Berkley. The socialists caught hold of Lala Har Dayal and began to do propaganda through him. Near San Fransisco, there is another University at Stanford. Bhaiji managed to get Lala Har Dayal lectureship in Sanskrit literature and Hindu philosophy

there through the help of the President of the University. He did this work for full one year. Then the President told Bhaiji that he had received complaints from certain parents of the lady-students to the effect that the Hindu Professor, Har Dayal, advised them not to go in for marriage. Profeesor Har Dayal wrote to the president that he was prepared to leave the teaching work but he could not give up his ideas. Bhaiji advised him another thing : if he wanted to do propaganda in favour of socialism, he had better written a well-documented book on the subject. Inspite of this Lala Har Dayal decided to leave the University.

In 1911, a bomb was thrown at the Viceroy in Delhi. This led Lala Har Dayal to think that the political movement in Hindusthan was still alive. A meeting was held at San Fransisco where Lala Har Dayal spoke thus—Mir Sahib, take care of your turban. It's Delhi, and no mean city.

When Lala Har Dayal left Stanford some Punjabees suggested him to hold a conference at St. John. At the request of Lala Har Dayal, Bhaiji also accompanied him. Bhaiji expressed his old view that some students from Hindusthan be invited to study various industries in America while Lala Har Dayal remarked : " To further the cause of *Ghaddar* movement we have to run a newspaper and a printing press and for that we

need funds." Pandit Kanshi Ram, a contractor of labour in a factory at St. John, and some others were prepared to give away good amount of money for putting into practice Bhaiji's scheme. He was requested to stay there but he had already booked his homeward passage and accordingly he left America. He met Pandit Shyamji and Sardar Ajit Singh at Geneva on his way back.

The *Ghaddar* Society was established at San Fransisco with Lala Har Dayal at its head. A printing press was set up and the " Ghaddar " was published in several languages. Some of the Punjabees who composed verses were not even literates (they used to dictate to their co-workers), still some of their compositions touched the strings of the heart of the reader. Copies of these were sent to various parts of Hindusthan and other centres where Indians lived. The attitude of hatred on the part of the Americans and the Canadians towards the Punjabi labour and the Kamagata Maru episode helped to fan the enthusiasm for the *Ghaddar* movement among the Sikhs and other Indians. Now by a strange coincidence the Great War broke out in Europe. Many Sikhs put to auction their belongings and pledged their lives to the spread of revolution in Hindusthan. They decided to return to the Motherland and try to hold back Indian armies from going to the war-front. The Government knew all these things through their spies with the result that

as soon as their boats touched the shores of this land practically all of them were arrested and put behind the bars. Those who escaped did try to stir up a revolution but they too, were hand cuffed. In 1915 began the Lahore Conspiracy Case. The Government stated that Har Dayal and Bhai Parmanand knew a year before the war started that Germany and England were going to war and for that both of them had conspired The British ambassador in America had reported that in the St. John Conference it was decided that Har Dayal should lead the *Ghaddar* movement in America while Bhai Parmanand was to play a similar part in Hindusthan. Bhaiji on his return to Hindusthan set up his pharmaceutical works in Lahore. About these the-then Lt. Governor of the Punjab, Sir Michael O'Dwyer, remarked—" He (Bhai Parmanand) says, he's manufacturing drugs. God knows, what he's manufacturing."

Bhaiji having been arrested in Lahore, Lala Har Dayal met a similar fate in America. But Lala Har Dayal was soon released on bail. He decided to leave the shores of America even if the securitv was forfeited. Lala Har Dayal and some other Indians now reached Berlin where the Indian Revolutionaries' Committee was constituted to do propaganda in favour of revolutions in Afganistan and Hindusthan with the help of German money. Through these revolutionaries arms also were to reach these countries.

The personnel of the Committee consisted of Messrs. Har Dayal, Chakravarty, Chatto-padhyay, Pillay and Barkatullah. (Barkat-ullah was once teacher of Hindusthani at Tokyo.) The Committee worked under the German staff. The German officers inter-changed letters with the Turks and Egyptians also. Lala Har Dayal and Chatto met the officers at the Foreign Office in Berlin every day. For spreading revolutionary literature the Oriental Bureau was set in motion. The Bureau prepared several pamphlets and sent them to certain Indian States Raja Mahen-dra Pratap, a landlord of Brindaban, also reached Germany after having pooled all his money. Through Lala Har Dayal's efforts Raja Mahendra Pratap met the Kaiser who sent him along with Barkatullah to Kabul. The Raja gave out that he was the representative of Anwar Pasha, the Sultan of Turkey and of the Khedive of Egypt and suggested that the problem of Asia be decided soon. A political mission from Turkey also reached Kabul. Several Indians were sent to Central Asia, Iran and Japan. Some of them died on the way. In August 1916, a conspiracy was unearthed in Kabul. It is said that the object of this movement was to unify Turks, Arabs, Afghans and the tribal chiefs of the North-Western Frontier of Hindusthan so that they could invade Hindusthan. It was thought that whereas certain fanatic mullahs would lead the Frontier tribes, the Sikhs in Hindus-than would join hands with them and thus

they would be able to upset the British rule. A "silken letter" helped the British in finding out this conspiracy.

The German money and the arms having failed to reach Hindusthan, the Kaiser was enraged with the Indian Committee in Berlin and when, during the later part of the Great War, the Germans saw no chance of success they began to treat the Indians indifferently. Some of the Indians themselves were jealous of each other. Lala Har Dayal could not tolerate this. He tried to leave Germany. On getting information from a rival group the Berlin Government arrested him. Lala Har Dayal was naturally disgusted with the Germans and their method of work. Somehow he got away to the neutral country of Sweden where he wrote his small book, "Forty months in Germany." In it he criticised the autocratic ways of Germany and praised the spirit of democracy prevalent in Britain. It is said that the India Office used this as an instrument of propaganda and getting it translated in Hindi distributed it free of charge in the United Provinces.

Lala Har Dayal was penniless when he reached Molnlycke in Sweden. He had the knack of mastering languages. In two months' time he began to deliver lectures in the Swedish on History and Geography in some schools. For the general public he used to prepare written speeches. A month later he

began to answer the queries of the public at the end of his lectures in the Swedish itself. (Besides this he could speak and write in French, German, Turkish, Sanskrit, Persian and Pali. In his later life he said he had only the Russian to learn.)

In 1926 Lala Lajpat Rai went to London. There he received a message from Lala Har Dayal which was taken to mean the latter's poverty. Lala Lajpat Rai requested the India Office to permit Lala Har Dayal to come to England. At Lala Lajpat Rai's instance Har Dayal began to correspond with the India Office. After several applications he was allowed in 1927 to stay in England on the condition that whenever he liked to go out he should apply to the Secretary of State. Later on it became a formality.

The stay in London paved the way for Lala Har Dayal's relatives to meet him. Lala Kishan Dayal had once gone to Sweden to meet him. Lala Har Dayal had received some monetary help from Kishan Dayal who supported Mrs. Har Dayal. Lala Har Dayal's only daughter graduated from the University of Delhi. Once the father thought of getting her abroad so that she could work as his personal asssistant. But later she was married to a barrister in Lahore.

While in London Lala Har Dayal began to prepare for the Doctorate. He wrote a

thesis which after its acceptance by the University of London was published as "Bodhisattva" by a London publisher. While working for the Ph.D. degree Lala Har Dayal came in close contact with Dr. Younghusband (who by the way never asked Lala Har Dayal about his past life). In London Lala Har Dayal studied Botany, Zoology, Physics, Astronomy besides Painting and Sculpture. In this connection he visited France many times. For sometime he was studying Art in Greece also. In London he came in touch with various philosophical and religious societies at whose requests he delivered lectures from time to time. Several Universities in countries like France and Denmark invited him to lectures. As Lala Har Dayal lived a very simple life he could somehow manage to live on the money he got from the Universities and the Societies. His Swedish friends also helped him by defraying his fees and getting him books, old and new. His study in Edgware, suburb of London contained more than five thousand books (that's my rough estimate).

In 1933, Bhai Parmanand went to London to attend the Joint Parliamentary Committee and the World Economic Conference. He stayed there for over a month during which period Lala Har Dayal met him practically every day. As a matter of fact they spent most of their time together. The present writer also had the good fortune of sharing their company. Lala Har Dayal

shunned the company of Indian students some of whom had played monkey-tricks with him, by reporting to the interested quarters things which were not true. Again, some new-comers asked him certain questions about the Indian National Congress and Gandhiji's movement. Lala Har Dayal wanted to keep mum about these. Once he remarked very poignantly - "How can an iron-master who has wielded heavy hammers say anything about the goldsmith's tiny hammer ?"

During his seven years' stay (from 1927 to 1933) he did not try to keep himself up-to-date about Indian politics. In Britain's politics he could not be much interested. Naturally he spent his time in study. To a reader of his book, "Hints on Self-Culture," it would appear that Lala Har Dayal was a cosmopolitan. But he was not really so. In his letter (in Hindi), dated August 10, 1933, to the present writer (who was then in Paris), he wrote—"I'm rather late in finishing the pamphlet (about Hindu Nationalism). Some friends from Sweden had come down to London, and I had to go about with them. Again, two or three books, in the Library (British Museum) had gone out and I had to wait for them. Kindly let me have your Lahore address. I shall send the pamphlet there. I want to write a scholarly thing so that the false notion of nationalism be removed from the minds of the Hindu Youth. What they think to be communalism is,

according to the principles of political science, pure nationalism. Lastly, I thought it proper that it should be sent by post. It may not be wise for you to take it along with other belongings." In his letter dated August 20, 1936, he is very clear about it—"If you want to translate my English book (Hints on Self-Culture), in Hindi, begin it. It will take some time..........You think over this matter also. Will the people of Hindusthan be benefitted by it or not? I wrote it as an Utopian and philosophical book in which high ideals have been placed before the reader. Whether it will be of any use to our countrymen or not is for you to think."

His "Hints", however, impresses the reader with his erudition and vast reading. In his last book "Twelve Great Religions", he has favoured Humanism. Inspite of all this there was a burning desire in him to return to the Motherland. Sir Tej Bahadur Sapru was very much impressed by him at a meeting in London. Lala Har Dayal met Mr. C. F. Andrews also (who was once a lecturer in the St. Stephen's College). Both these gentlemen recommended him to the India Office for his return. Bhai Parmanand, too, while in London, tried to do whatever he could for him.

On November 15, 1938, he wrote to me from Philadelphia thus: —"From London, I came over to America in September. There were fears of war there. Now I shall

stay here for a few months. I have to deliver some lectures. I received the official letter from the Government here in November. I was not sure that I would be allowed to go back to Hindusthan. I wonder how some newspapers in Hindusthan got this news in September. After a few months I shall manage to return."

I believed that his country-men owed him a duty and that they should manage for his passage to Hindusthan. For that I collected some money from a few friends and admirers of his and sent at Philadelphia. In a letter to him I had asked him about his future programme. To this he replied thus—" A thought lurks in my mind that in Hindusthan it would be difficult to manage for my livelihood. Unemployment is already rampant among the educated there and I won't be able to find any work. But this concerns the future. As yet the amnesty has not been granted to me. For the membership of the Federal Assembly perhaps money will be required. But these things can be decided later on. If there is any such zone from where no other candidate stands then you can put forth my name. But not on the ticket of any particular party."

After doing his M. A., Mr. Gobind Behari Lal had gone to America, in 1913, according to the scheme formulated by Bhai Permanand at St John. He received a scholarship for sometime. But when the

Ghaddar Socity was founded he too, left his post-graduate studies and took to the work of the Society. Later on he entered journalism and became a columnist. In 1938 he flew out to Hindusthan. He met Bhaiji at New Delhi and discussed with him as to what Lala Har Dayal could do on his return. All of a sudden a news-bit appeared in a Delhi daily that a month back Lala Har Dayal died in Philadelphia. As usual he slept early in the night but was found dead in his bed on the following morning. This news quite naturally gave a very rude shock to all his countrymen, especially those who admired him and hoped that on his return to Hindusthan Lala Har Dayal would not only be of service to the Motherland but a source of inspiration to millions.

A very pertinent question is asked about Lala Har Dayal : How is it that he changed so often in life ? The answer is simple. A change in views is neither bad nor a sign of weakness. In college one holds views different from those one holds while at school. A married person's views are not those he (or she) cherished in unmarried state when he (or she) is generally not accustomed to kicks from the world. When he grows old his views undergo still many more changes. While young, a man has in him more of enthusiam but when he advances in age there is more of wisdom on account of experience.

What's the touchstone of man's greatness? That is provided by man's fundamental principles. In the public life of Hindusthan we find men who at one time appeared to be great patriots and did some acts of sacrifice. But later there were changes in their lives with the result that they were considered to be low. Again, there have been low persons who became great on account of a change in their outlook on life. The life of the poet Valmiki offers a good example of this. Now-a-days we generally see one thing. A Barrister or an I.C.S. man, for example, runs after fame. If in one field he is not successful he takes to another. Besides fame he earns money also. Now he finds that that's not enough. For becoming popular he tries to do some sacrifice. Thus the one aim of his life is prosperity, fame and popularity. Lala Har Dayal was far above and much beyond these things. He was an extraordinary person inasmuch as there was no change in his inner spirit. In his youth when other youngmen ran after great ambitions about their personal lives he had set before him one aim—"How best can I help myself by helping my brethren.?"

The seeming changes in Lala Har Dayal's life could be explained in another manner also. Let us suppose that Lala Har Dayal was a spirit. As we have seen he could engage his mind in many things at one and the same time. Similarly his spirit

appeared before us in many forms (though perhaps not at the same time). When he was a student of the Government College at Lahore, his spirit appeared in one form and that was love of humanity. The leaders of the Brahmo Samaj wanted him to be the principal of their college so that like Lala Hans Raj he could set before the people an example of sacrifice. After going to England there was a change in his views but the spirit of sacrifice was still there. Now his spirit changed its form : it was one of Hindu nationalism. He refused to accept the State and the two Oxford Scholarships and did not like to touch the degree of the University of Oxford. He even did not speak or write in English. He believed that Hindusthan belongs to the Hindus and Hindu culture alone could rule over it. On his return to Hindusthan he took to a mendicant's life and began to propagate his mission. Later on when he started the *Ghaddar* movement and worked hard for it, the same spirit was present there in the Hindu garb. There was a little change in the colour so that the spirit took the form of love of freedom for Hindusthan. (In those responsible for the "Ghaddar" of 1857 also worked love of Hindusthan and love of freedom equally. They thought that the East India Company wanted to degrade Hindus to convert them to Christianity.) After this when he left Germany and took his abode in Sweden, love of Hindutva was still there as his articles (later

compiled in the form of a book "My Ideas" go to prove. When he returned from there to England he cherished the idea of serving Nepal, the one indipendent Hindu Kingdom. In a private conversation with me in London, he once revealed—"The Nepal Government should found a public school. I would like to train the Nepalese boys on the lines of public schools of Harrow and Eton. In this way the status of the whole state would be raised." He went still further. He told me that if the Government of India would not allow him to pass through Hindusthan and go to Nepal he would take to the land-route.

Lala Har Dayal possessed not one but three individualities. The circumstances moved at one time the one, at another time the second and yet at another time the third. Even when he was undergoing penance in a cave of Martinique his one desire was to fulfil the mission of his life *i.e.*, service through self-sacrifice.

Lala Harkishen Lal.

By Mr. K. L. Gauba, B.A., LL.B. (Cantab),
Barrister-at.Law, Lahore.

Was Lala Harkishen Lal the greatest failure or the most successful man of his time? Per chance he was both. Whether he was a success or a failure, it will not be disputed that he was one of the most extraordinary men of his time. The best part of his life was spent in a small room, in a house as big as a palace, in an old *pashmina choga*, surrounded by the partraits of the most outstanding beggars of his age. He lived frugally but entertained lavishly; he astounded Viceroys with brilliance of his conversation and Vicerines with the brilliance of his diamond buttons; he entertained his friends on silver plates; he thought in terms of Manchester and Birmingham but worked in terms of Swadeshi.

Leiah, the little town in West Punjab, in which Lala Harkishen Lal spent the best part of his childhood lies midway between Dera Ghazi Khan, and within thirty miles of the frontiers of Baluchistan and the North Western Frontier Province. Not far away,



Lala Harkishen Lal

towards the west, flows the river Indus. On the east lies the Thal Desert. In these rather incongruous surroundings, where nature was still very much in the elements, in the early sixties of the last century, (or to be exact—13th April, 1864) Lala Harkishen Lal was born to a fairly important but not a very opulent family, which had migrated half-a-century earlier from Garhshankar in the Multan Division.

Lala Harkishen Lal's father was a clerk in the office of the Deputy Commissioner at Multan, but died when he was still in his twenties. He left two sons, Daulat Ram and Harkishen Lal aged six and four respectively. The mother of the two boys died, when the Lala was two. Thus at a very early age, Harkishen Lal became an orphan He was a bright lad and did well at his studies, winning scholarships, which assisted him to continue his education.

Lala Harkishen Lal continued to plod through difficulties and disappointments, mainly of a financial nature. His education was paid for partly by his brother and partly by his uncle, Lala Harjas Rai.

The most momentous journey of Lalaji's life was made in 1882, when he decided to take the road to Lahore for the purpose of finding admission into one of the Colleges. He travelled for several days, partly on foot

and partly by cart, the two hundred odd miles between Leiah and Lahore, travelling by day and sleeping the night on bridges and culverts by the roadside. When he arrived at Lahore, he found that the money left was insufficient to secure him admission into college. Many are ambitious, but few have the will or the patience to persevere. Apparently, Lala Harkishen Lal's will and ambition were both at this time sufficiently pronounced. He had set out from home to make good; he did not return till he had made good. He stood second in the Province in the B.A. Examination and was awarded the State Scholarship for a three years' course at the University of Cambridge.

In later years, Lala Harkishen Lal ascribed a great deal of his success to the influences that bore upon his mind at Cambridge. He studied for the Mathematical Tripos, but devoted a great deal of his spare time to Economics, to which he had taken a profound liking. His mind was soon disturbed on the question of the economic consequences of the British connection with India. Paradoxical though it may seem, Oxford and Cambridge form the fertile breeding ground of revolutionaries and antagonists of the British Empire.

Lala Harkishen Lal returned to India in the winter of 1890 in the hope of finding money to pay the debts incurred in England.

Most of these debts were to booksellers, who had found in him an extravagant customer. For a time he officiated as a Professor of Mathematics in the Government College and part-time Professor of Persian in the Oriental College, Lahore. To supplement his income as a Professor he took up private tuition in Mathematics and Economics. In a short time he had collected sufficient to go abroad again. In 1913 Lalaji started practice as a Barrister first at D. I. Khan and then at Lahore, but he was not to be a lawyer for long. He had already started on a road that eventually led to an entirely different world. The Economics that Lala Harkishen Lal had learnt from Professor Marshall were not to his mind theories merely for the drawing room. Surely, they could be usefully applied to some of the problems that beset his country.

How was India to secure her place in the sun? It was yet a quarter-of-a-century before, according to Mahatma Gandhi, it could be won by spinning. The people of India were in search of a formula at once rational, and practical, more in consonance with the spirit of the times. Would India always be the milch cow of foreign commerce? Lala Harkishen Lal felt that the circumstances, though adverse, were not inevitable and permanent. He believed firmly that success followed initiative and perseverance. He believed that hard work paid good dividends.

There were the stories of other pioneers before him.

So in 1896, with the assistance of a few friends, the Bharat Insurance Company was floated. It was the first effort to promote an All-Indian Insurance Company in India. One of the clauses in its constitution was that none of its shares could be held by non-Indians. There was much heart-burning among foreign companies then in the field. The latter looked upon insurance as very much of a preserve. Here was a direct challenge. It was, however, no easy task to sell shares or policies. Patriotism alone would not induce people to part with their hard-earned money. But Lala Harkishen Lal devoted considerable time himself to field and office work and eventually succeeded in placing the Company on an effective basis.

A year earlier than the Bharat Insurance Company, had emerged the Punjab National Bank. The first Board of Directors of the Bank included Sardar Dyal Singh Majithia as Chairman and Lala Harkishen Lal as Honorary Secretary.

All these institutions, the first efforts of Lala Harkishen Lal to industrialize and commercialize the Punjab, are still functioning and have grown to immense proportions. After forty years and more it is difficult to recall the early vicissitudes, the splendid

efforts, the confidence and the perseverance of Lala Harkishen Lal and his friends, who by dint of sheer courage and adventure made these institutions possible and laid the beginnings of a great commercial and industrial awakening in the Land of the Five Rivers.

Among the several companies promoted and organised during the period 1901 to 1906 were the Punjab Cotton Press Company Limited, The Peoples Bank of India, Ltd., The Amritsar Bank Limited, The Cawnpore Flour Mills Limited, The Century Flour Mills Limited and various Soap Factories, Brick-Kilns, Saw Mills, Ice Factories and Laundries.

Although Lala Harkishen Lal built a palace, he preferred himself to live simply in a very small room in the top storey, which was a combined bedroom, dressing-room and semi-office. For the decoration of this room he commissioned an artist to travel through Punjab and paint all the most interesting beggars he could find. Nearly a hundred types were painted, and amidst these, he lived and did the best part of his work. Asked to explain what all this meant, he would say that there were two reasons for this :—Firstly, every man. shorn of his trappings, is no better than a beggar, secondly, he personally started life in comparative poverty, and by having these portraits around him, he would

never forget from where he began. Very few persons, who begged at his door were ever turned away.

Those who, in the year 1943, live in Lahore or in many other towns of the Punjab and turn on a switch for light, or a regulator for a fan or a refrigerator, or run a small industry with electric power, little remember the romance behind the amenities they now enjoy. It was no easy matter to introduce electricity into the homes and the business of the people. It was left to the Wizard of Punjab Finance to solve this problem, after many others had turned it down.

It is almost impossible to achieve success and public approbation without arousing animosity, jealousy and opposition. Lala Harkishen Lal's career had now, for the time being, reached its meridian. His rapid rise to fame, influence and fortune was not welcome in all quarters. It was noted that he rode with the Lieutenant-Governor on the same elephant to open the Exhibition, he drove about in a vehicle, called a "motor-car", (for a long time the one of only two of their kind in Lahore), while, several rivals used either bicycles, tongas or phætons. Lalaji had also a phæton, but it was drawn by four horses instead of two; he sometimes used a camel carriage, which resembled the one used by the Lieutenant-Governor to attend the races. In some quarters, there-

fore, it was considered time to bring Lala Harkishen Lal's importance down to mundane level.

In 1913, there were signs that Lala Harkishen Lal was in troubled waters. A party had sprung into being, determined to bring about the downfall of Indian banks generally, and particularly the Peoples' Bank and one or two other important banks. In the Punjab, a newspaper, entitled the Arya Patrika appeared to have been promoted with the set purpose of creating a panic among the clientele of the banks in which Lala Harkishen Lal was interested. The Arya Patrika was run by a group of prominent members of the Hindu community. It is unnecessary to mention names, as some of them are living and others had, in later years, realised the folly of their efforts and co-operated with Lala Harkishen Lal in his later ventures.

In April 1919, in connection with the Martial Law disturbances in the Punjab, Lala Harkishen Lal was at first arrested, then deported and eventually placed upon his trial before a special tribunal on various charges including Conspiracy and waging war against the King.

The trial was farcical. The results were a foregone conclusion. Throughout, Lala Harkishen Lal wore an air of indifference.

He caused no end of annoyance to the presiding judges by appearing in court in a night-suit and slippers, and snoring during the proceedings. His astrologer had told him that if the trial concluded before O'Dwyer's time was up as Lieutenant-Governor he and his friends would be hanged, otherwise he would get off. In either eventuality, Lala Harkishen Lal considered that the best way to pass his time, was to sleep. His friends, however, looked upon the astrological forecasts as a sound indication that they should fight for time. The effort was not in vain. None of the accused went to the gallows, and three Martial Law prisoners lived to be Ministers of the Punjab Government.

Lala Harkishen Lal did not serve even the reduced sentence of two years. The new constitution was passed by Parliament towards the end of 1919. Thereupon, Mr. Montagu, who was most anxious that his scheme should be launched amidst the most favourable sentiments, proclaimed an amnesty. Among them, who had the benefit of the King's proclamation, were Lala Harkishen Lal and his companions. They were released, just as the Congress gathered in Amritsar. Here they received a welcome that few before them have had or few after them will ever receive.

The memories of 1919 were fresh when

India learnt, with amazement one morning, that Lala Harkishen Lal had been appointed a Minister in the Punjab. For two years and a half Lala Harkishen Lal remained a Minister. Then he returned to the field of business.

In 1925, before a large and distinguished gathering, His late Highness the Maharaja of Patiala, declared open the now Peoples Bank of Northern India, Limited. This ceremony was performed not in the time-worn fashion of opening a silver lock with a silver key. His Highness, rather unconventionally went to the counter and made the first entries in the Bank's ledgers.

The beginning augured well. Few institutions started with the flourish and confidence that the new Bank possessed. Before the issue of the prospectus, a capital of over rupees 16 lakhs had been subscribed. Within two days of the publication of the prospectus, applications had amounted to 18 lakhs and on the day of opening, the whole issue of 25 lakhs had been subscribed. In deposits too, the public showed equal measure of confidence in Lala Harkishen Lal and those responsible for the venture. The rush to make deposits was so great on the opening day, that the arrangements made to receive them proved totally inadequate.

The success of the new Bank was not merely a triumph, more or less personal, of Lala Harkishen Lal ; it represented the mood of the times. India had marched many leagues ahead of the time when Lala Harkishen Lal first promoted the Punjab National Bank and dared to start a Swadeshi Insurance Company. A goodly distance had been covered in thirty years.

When the new Peoples Bank was promoted, Lala Harkishen Lal commanded a unique position in the Indian financial and industrial world. Bombay and Calcutta had possibly larger syndicates than his and, individually, richer men. From the point of view of personal wealth, even in Punjab, there were at least half-a-dozen men richer than Lala Harkishen Lal. But from the point of view of patronage, diversity of interest, command of capital and personal influence over men, there were very few people in the country who could command the position that Lala Harkishen Lal held at this time. He controlled not only an important bank, but in addition a very important insurance company (which, from the point of view of annual business and premium income, was among the first three in India), six or seven flour mills, constituting the biggest combination of mills east of the Suez Canal, sugar factories and electric supply companies (rapidly making immense profits), timber, agencies in fire and life assurance,

coal, machinery and stores. He was Chairman of more companies than possibly any other man in India. His income was immense, and he controlled resources that possibly equalled the combined resources of half of all the States in Northern India. His mills gave employment to thousands of labourers and others. including highly paid European managers, and Indian staff drawing well over a thousand rupees per mensum each. His business was sought by exporters and manufacturers of several countries in Europe, and his views on matters of industrial and commercial importance exercised a profound influence on the people and persons he came in contact with. Several States and Provincial Governments sought his advice in the promotion of industrial and economic schemes. On some of the boards of his companies he had persons, who were either his great personal admirers or dearly beholden to him, as also persons prominent in public life, not only of the Punjab but of other provinces as well. He exercised a personal magnetism that only came to be realised by those who came in contact with him. He failed very seldom to get his way. He was an autocrat, if ever there was one. He was rough and ruthless in handling criticism and opposition. This quality made him many enemies, but it also enabled him to hold authority over men, institutions and occasions, which for any other person would have been an impossibility. He believed sincerely in the infallibility of

his knowledge of men and Economics. He had the extraordinary capacity to dissect the best arrangement; this enabled him to destroy an opposite point of view without difficulty and to make any person, who disagreed with him, both look and feel ridiculous. The infallibility of his judgment was for many years taken for granted, and, in more cases than not, time vindicated him.

The command over large finances gave Lala Harkishen Lal immense power and influence. Many came to him for money, from princes downward. Not a few of the rulers of the Punjab States approached him personally or through their Chief Ministers for loans. Generally it was his practice to go personally to hand over the money to the prince, so that he could realise the money in much the same way as he had advanced it.

By August 1931 clouds were gathering fast. The general economic depression had reached a profound depth. Nobody could actually foresee how much further the decline would go. Government was borrowing at 7 per cent., the value of so called gilt-edged had depreciated by 50 per cent. Banks were hard hit, not merely by the heavy fall in Government Paper, but also by an outflow of deposits. If persons could get 7 per cent., on 3 months' treasury bills, obviously they would not be keen on renewing deposits for longer periods at 6 per cent. This situation

severely affected not merely the Peoples Bank but other banks, some of which came perilously near the precipice.

In 1934, Sir Douglas Young took office as Chief Justice from Sir Shadi Lal. The advent of Sir Douglas marked the end of Lala Harkishen Lal's career. The closing chapters of Lalaji's life were marked by convictions for Contempt of Court, Insolvency and Receiverships. All these misfortunes found Lalaji with the same determination and fortitude. At no moment of this long and painful battle did he bend to a compromise with his critics, enemies and prosecutors. In the midst of these trials on the 13th February, 1937, Lalaji passed away as dramatically as he had held the stage for forty years. Sir Douglas Young took from Lala Harkishen Lal everything except his reputation of a dauntless and valiant fighter. Overnight, the greatest failure became one of the most lauded men of his time.

Sir Jai Lal.

By N. B. Sen

Rai Bahadur Sir Jai Lal, Kt., Retired Judge of the Lahore High Court is one of the most distinguished personalities of our province. In all the stages of his life and in various spheres of his activity, he has enjoyed the respect and admiration of his fellow-men. His sincerity and hospitality have earned him many a friend, whereas his legal attainments, both as a lawyer and as a judge, have brought him prestige and popularity. But it was as a Judge that he shone with great lustre. For thirteen years he adorned the Bench of the Lahore High Court and retired with the reputation of an "Equity judge"

He was born in the village of Pragpur, District Kangra, on the 17th of August, 1878. In those days, the district of Kangra was very much backward in matters of education. As a matter of fact, higher education was then a thing unknown to the people of the place. But fortunately for Jai Lal, the family had shifted to Simla and had practically settled there when he was still a boy. He was sent to



Sir Jai Lal

the local Municipal Board School from where he, later on, migrated to the D. A. V. High School, Lahore. He passed the Matriculation Examination with distinction in 1895, and joined the Government College, Lahore, where he established his scholarship by standing first in Philosophy in B.A. examination of the Punjab University held in 1899.

After graduation, Mr. Jai Lal, became anxious to have a career. The choice was not very difficult. In those days, there were many openings for graduates. Brilliant youngmen could get lucrative posts without much effort. But the profession of Law then was claiming the cream of the student community. It provided a vast scope for progress in life. Jai Lal joined the Law College and in 1900 passed the final examination in Law securing a high place in order of merit. After this he went back to Simla and started his practice at the bar as a Pleader. He had already practised there as a Mukhtar for a couple of years. Soon he made his mark and the diligence with which he handled the intricate cases made a deep impression on the judiciary. The Divisional Judge recommended him, as a special case, to be admitted as a First Grade Pleader much earlier than the usual period. The encouragement had its effect. He began to command a very lucrative practice. His behaviour with his clients was so fine and his work so satisfactory that the satisfied clients brought him

more cases and at a certain stage it became difficult for him to handle the rush of business. Money making was not his only aim in life. He wanted to earn the confidence of his clients by doing his best for them. His colleagues in the profession were greatly impressed by his industry, efficiency and masterly advocacy and he soon became the recognised leader of the Bar, with a reputation which few muffassil lawyers have had the goodluck to earn.

But his heavy professional engagements did not prevent him from taking a keen interest in the public life of Simla. At the very young age of twenty three, with hardly one year or so of real professional career to his credit, he became a Member of the local Municipal Committee. His popularity can be judged from the fact that he retained his seat in the Municipality for a continuous period of about twenty years and retired only when he bade farewell to Simla and shifted to Lahore on his appointment as Assistant Legal Remembrancer to the Punjab Government. The large number of parties given in his honour in which his valuable services to the city were enumerated and the touching references made by some of the leading citizens of the place, at the time of his departure, showed that Simla was sorry to lose his great gentleman. Throughout his long stay in Simla, he was regarded as a notable figure and took great interest in all activities—social,

educational and civic. One of the speakers bidding him farewell at a public function declared him to be the "Uncrowned King of Simla." And the epithet did not seem to be un-deserved. There was hardly any institution of public utility with which he was not associated conspicuously in one form or the other. Officials and non-officials respected him alike and the force of his personality was recognised by the Goverment, when in 1915, the title of Rai Bahadur was conferred upon him as a mark of personal distinction. During the last great war he served on various committees connected with war effort and his services were greatly appreciated by the Government on account of the zeal and devotion with which he discharged his duties. It is a strange coincidence that he acquired bungalows in Simla with historic fame behind them. "Rock House," a palatial bungalow near Boileauganj, which was his residence for a number of years was the place with which Sir Edward Maclagan, a former Governor of the Punjab, had family connections. "Fingask" was the place where Lord Chelmsford, once Viceroy and Governor-General of India, was brought up in his childhood.

On January 1, 1920, with his appointment as Assistant Legal Remembrancer to the Punjab Government, Administrator General and Official Trustee, he shifted to Lahore. Within a very short time he became popular

on account of his unassuming manners, gentle habits and obliging nature and it was felt that the loss of Simla was the distinct gain of Lahore. In March 1923, Rai Bahadur Jai Lal was appointed Government Advocate and only 18 months later he was elevated to the bench of the High Court, Lahore, as an Additional Judge. The event was applauded by the public and it was considered as recognition of a deserving merit. His appointment was confirmed in 1930, which was again an occasion for general felicitations that were offered to him from all sides, by his friends and admirers.

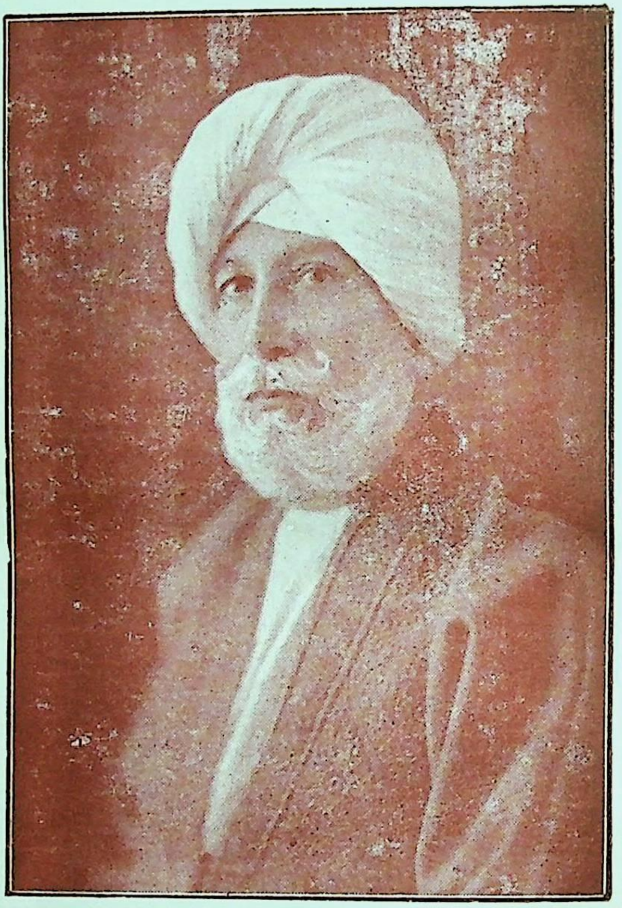
For thirteen years the Hon'ble Mr. Justice Jai Lal sat on the Bench, administering justice to all. To the lawyers he was all-patience and courtesy. He gave them full opportunity to explain to him the intricacy of their cases and unmindful of the hair-splitting technicalities of Law, which generally hamper the progress of Justice, he tried to go to the root of the matter to find out the truth. It is said that in certain cases, in order to do real justice he would not hesitate to interrogate the parties present before him and did not mind taking down long and tiring statements to meet the ends of Justice. He would discuss the case with the counsels and analyse all facts in such a way that ultimately he would succeed in finding the real truth. This won for him the enviable title of an "Equity Judge."

In appreciation of the valuable work that he did as a Judge of the Lahore High Court and the great esteem which he had won in that capacity, the Government conferred on him, on his retirement, the title of Kinghthood, which has fallen to the lot of very few Hindus in the Punjab. The grand garden parties that were held on his retirement and to congratulate him on this happy occasion bespoke of the great popularity of Rai Bahadur Sir Jai Lal with people from all walks of life, in this Province.

His high social connections have not stood in his way of serving the poor. All his life he has been a true friend of the poor and needy persons. Being endowed with a very sympathetic heart he does not offer mere lip-sympathy to the poor in their distress, but is ever-ready to do something tangible for them. When the historic earthquake of 1905 shook Kangra into ruins, it was Mr. Jai Lal who rendered them valuable help which they will always remember with gratitude. It is said that during his professional career, whenever he was convinced that a client was incapable of paying his fees. he would offer to help him without any remuneration. In these benevolent activities he was generally inspired by his wife who played a great part in moulding the character of Sir Jai Lal. She was a lady with a religious bent of mind. A gentleman who had an occasion to stay with them for long told the writer that he sometimes felt

that it was a pair of two saintly souls joined together on this earthly abode. Her death in 1930 gave Sir Jai Lal a great shock because her presence was a source of comfort and inspiration to him. Since then the Rai Bahadur has been feeling lonely at home and has taken to Gardening as a hobby. He visited England in the summer of 1931 : again he went in 1934 and 1936. Since then he has been leading almost a retired life.

Recently his services have been requisitioned by the Patiala State and he is at present President of the Judicial Committee of the Ijlas-i-Khas. The State of Patiala is well-known for recognising merit and having officers of intrinsic worth to run the administration of the State in an efficient manner. In Sir Jai Lal, His Highness the Maharaja of Patiala has found a man of great abilities, judicial acumen and broad outlook. which befit him for the high office he is holding.



D. B. Krishna Kishore

D. B. Krishna Kishore.

By Prof. R. M. Dogra, M.A.

Diwan Bahadur Diwan Krishna Kishore belongs to one of the most distinguished families of the Punjab. His ancestors came from Pyal, a village in the vicinity of Ludhiana, and they held various revenue appointments under the Mohamedan Emperors. During the Sikh rule, Diwan Jawala Nath entered the service of Sardar Charat Singh. Later on, he was a trusted employee of Sardar Mohan Singh. Diwan Karam Chand was first employed by Sardar Bishan Singh Kalal, the confidential agent of Maharaja Ranjit Singh. He was, in due course of time, promoted to office of trust under the Maharaja. When the Maharaja went on a secret visit to Hardwar, he took Diwan Karam Chand along with him. Next year, he was employed as an agent in the arrangements concluded between the Lahore State and the Sikh Chiefs, South of the Sutlej. He also rendered considerable help in drawing up the Treaty of the 25th April, 1809, with the British Government. A little before this, he was the head of the Lahore office. Bhowani Dass first introduced a system of Accounts in

1809, and Diwan Karam Chand worked under him and remained in the office up to 1836, when he died.

His eldest son, Diwan Tara Chand, joined Government service at a very young age. First of all, he worked under Diwan Kirpa Ram of Peshawar. In 1823, he was sent to Kangra, with Civil and Military authority to collect the revenue. In 1832, he was posted at Ferozepore. The inhabitants of of this area were rather turbulent and dacoities were very common, but he succeeded in restoring peace and order there. Later on, he was put incharge of Bannu, Tank and Dera Ismail Khan. Here his administration was hampered by Dilasa Khan of Bannu, who was a bitter enemy of the Sikh ruler. Once he launched an attack on the enemy with the help of the Sikh cavalry, the Chiefs of Atari, Majitha, Nakka and Butala. A force of eight thousand men and twelve guns could not, however, overcome the fierce resistance of the Muslim Chief. The Diwan was a man of independent spirit, and thus he came in clash with Raja Suchet Singh in Derajat. On discovering that his independent spirit was not liked by his masters, he retired to Benares, and spent the rest of his days in religious meditation till his death in the year 1858.

Mangal Sain, the second son of Diwan Karam Chand was a Commandant of a cavalry

regiment under the Durbar. He died in 1864.

Rattan Chand, the third son of Diwan Karam Chand, was a great favourite of Maharaja Ranjit Singh. Even as a young lad, he used to attend the Court regularly. Maharaja Ranjit Singh gave him the nickname of "Darheewala" or the bearded one when the first down began to grow upon his lip and chin. This was to distinguish him from Rattan Chand Duggal who was four years younger and thus had no beard at all. In 1829, he was fixed up in the postal department, with certain assignments from the revenues of Peshawar and Hazara. He continued to be in this department during the reign of Ranjit Singh and his successors. Besides a cash allowance of Rs. 2,610, he was awarded Jagirs in Dina Nagar, Khanewal, Yuhianagar, Tiwa, Bhudan, Hazara and Peshawar. He was by chance in Lahore fort, when it was captured by Sundhanwalia Chiefs. Raja Hira Singh mistook him for their accomplice and fined him Rs. 30,000. This money was, however, refunded to him by Sardar Jawahar Singh, after Hira Singh's death. At the conclusion of the Sutlej campaign, Rattan Chand was appointed Post-Master-General in the Punjab, and he rendered meritorious services during the rebellion of 1848-49. His energetic effort and ability enabled the department to surmount great difficulties which it had to face during that period. On the annexation of

the Punjab, some of his Jagirs, worth Rs. 6,800 were bestowed on him for life, free of all service, and a garden outside the Shahalmi Gate was released to his male heirs in perpetuity. In 1862, he was appointed an Honorary Magistrate of the city of Lahore and a member of the Municipal Committee. On account of his energy and ability, he made a mark as an Honorary Magistrate. The City of Lahore owes a number of amenities to his liberal generosity. He built a fine *serai* and a tank for public use, outside Shahalmi Gate, Lahore. He was largely responsible for making the public gardens round the city. Whenever money was needed for a public cause he was in the forefront of donors. He was created a Diwan by the Supreme Government in January, 1865. He died in 1872.

His eldest son, Diwan Bhagwan Dass, received a Jagir grant, under a Sanad, dated 7th January, 1874. He was an Honorary Magistrate at Lahore, a member of the District Board and Municipal Committee and a Provincial Durbari. The Government conferred on him the hereditary title of Diwan in 1892, in recognition of his public services. He was a keen public man, with an enlightened spirit. He erected several buildings, including a '*Thakurdwara*' on the edge of the fine tank made by his father. He died in 1906, and his son Diwan Raj Kumar succeeded to the family Jagir and

property, and his father's title and Seat in Durbar. Besides being the head of the family, he was also an Honorary Magistrate. He died in 1909.

Diwan Bahadur Diwan Krishna Kishore Darheewala, the present head of this distinguished family is the eldest son of Diwan Raj Kumar. Having matriculated from the Central Model High School, Lahore, he joined the Government College, where he studied up to the B.A. standard. He was appointed an Honorary Magistrate in the city of Lahore in 1908, and he held this office right up to 1936. His is, probably, the longest tenure in this capacity, and the fairness and ability with which he discharged his duties were admirable. He succeeded to the family property, the Jagir, the hereditary title and the Provincial Seat in the Durbar. On the Coronation of His Late Majesty King George V in 1911, he was presented a certificate. In 1919, he received another certificate in recognition of his efforts in connection with the Indian War Loan. During the Punjab disturbances of 1919, he rendered very useful services in restoring peace and order ; and as a result of this, the Government awarded him a Sanad and a 'Khilat'. The title of Diwan Bahadur was conferred on him in 1922. Thus the Diwan Bahadur belongs to a distinguished Hindu family, which has a loyal record of service to the Mohamedan, Sikh and British Governments. All his ancestors were

gentlemen of keen public spirit and whenever a suitable cause demanded their charity, they helped it very liberally. He has very nobly upheld these splendid family traditions. His career embraces manifold public activities, and he has made his mark in the business world also. Like most of the men born with a silver spoon in their mouth, he is not content with a life of mere luxury and comfort. He is an orthodox gentleman of very pious habits. His keen love of religion can well be a source of inspiration to the present generation. In the present age, when most of the Indians have forgotten their ancient culture and dress, his family is steeped in the old Hindu spirit, and they have firmly resisted the temptation of yielding to the Western modes of living. He is one of the most prominent Sanatanists in the Province, and the Sanatan Dharma College owes him many princely donations. He has been a member of the Sanatan Dharma College Managing Committee since its very inception, and for the last four years, he is its President. The institution is flourishing very much as a result of the keen interest, which he takes in its affairs. Some years back, he gave a magnificent donation of one lac of rupees to the Sanatan Dharma Sanskrit College, and it is named after him. This was a practical proof of his love for the Sanskrit language. Besides this, he has been prominently connected with the Council and the Managing Committees of the Aitchison Chiefs' College and

Queen Mary's College, Lahore. He was a member of the Punjab Board of Film Censors. He has been the President of the Gaushala Sabha since 1912. The famous temple of Kangra which was destroyed by the earthquake of 1905, was rebuilt under his able management. He is the General Secretary of the Reconstruction and Administration Committees of this temple, which collected a subscription of two lacs and a half rupees for this purpose.

The Diwan Bahadur also takes great interest in the business life of our Province. He has made huge investments in the shares of many concerns and is a notable Director of various public Limited Companies in the Punjab.

He is at present the President of the Sanatan Dharma College Society and is the Chairman of the Moolchand Kharaitiram Trust and Swami Vishveshvaranand Vedic Research Institute, Lahore. He is a member of the District War Committee, has donated large amounts for war purposes and has also invested in war loan.

His eldest son, Diwan Hari Kishen Dass, has studied upto the B.A. Standard. His second son, Diwan Kesho Dass, B.A., LL.B., an Extra Assistant Commissioner in the Punjab. His third son, Diwan Hari Charan Dass is also a B.A., LL.B., and is working in

a Sugar Mill. His fourth son, Diwan Har Bhajan Dass, has studied Aeronautical Engineering in England.

The Diwan Bahadur is a born aristocrat, and is a very courteous and good-natured gentleman of extremely simple habits. He will be long remembered on account of his loyalty to the Government, and an unbounded zeal and charity for a number of public institutions. His charming personality will find an abiding place in the memory of all his friends and admirers, who cannot fail to be impressed by his courage and conviction in sticking to the old orthodox modes of dress and belief in a world where most of the people have become the victims of the Western outlook.

His character is a rare blend of aristocratic qualities combined with philanthropic leanings. He is one of the very few rich chiefs, who possess a keen realization of the needs of the poor. He does everything in his power to relieve the sufferings of those who approach him for help.



Lala Lajpat Rai

Lala Lajpat Rai.

By Prof. D. C. Sharma, M.A.

Lala Lajpat Rai's life story reads like an epic. Yet it is a pity no writer has done justice to it so far. Some facile writers wrote short biographies of this great leader when he was alive, but none of those stories is complete. Nor are many of them available to-day, for they satisfied only the short-lived curiosity of readers. At one time Dinbandhu C. F. Andrews thought of writing a biography of Lajpat Rai, but his project never materialised. The Servants of People Society, which Lajpat Rai founded, undertook to give an authentic biography of their beloved chief, but before it could go to press the writer was arrested under the Defence of India Act. We have, therefore, to wait for some time before it will be in our hands. So Lajpat Rai's complete story of life is not yet an accomplished fact.

All this is very strange. But it should be remembered that such has been the fate of many great Indians. Alas in this country there are very few Boswells and there are still fewer Morleys. A Boswell can present

his hero as he lived from day to day and can vivify his personality with the help of revealing anecdotes. A Morley can write an extensive and detailed biography which is at once cool and fervid. It can give a picture of the man but more clearly it can sum up his achievements. We do not have in India even a writer of sketches like Mr. A. G. Gardiner who can delineate the essential man in a few pages. Lajpat Rai could have been a fit subject for all these different types of biographers, but the fates have not been kind to him.

Yet there is no need to despair. The best biographer of Lajpat Rai will be Lajpat Rai himself for all time to come. Any one who is interested in him will have to go through his innumerable works in order to have a complete picture of the man. But I wonder if many have that amount of patience and imagination. Still it will be worth our while to go through his fragmentary autobiography. We shall also do well to read those books in which he gave the story of his deportation, his impressions of Japan and the account of his visit to America. One should also read his books on Education, Politics and History, his biographies of some of the heroes of India and the world, and his innumerable articles. All these reveal the man with all his enthusiasms and limitations, for everything that he wrote was vibrant with his personality. In this respect he is like

Gandhiji. Both of them have, what has been so aptly described the didactic impulse, the desire to communicate their impressions, their views and their experiences. This urge has a two-fold purpose—on the one hand, it means self-expression and on the other hand it is a desire to influence other people.

In spite of the facts that the essential man can be seen in his writings, it is not possible to ignore the external facts of his life, for they relate both to his heredity and environment, and these, as we know, shape mainly the trend of one's life.

Lajpat Rai was born in 1865 in Jagraon in the district of Ludhiana—a district which is known mainly as the home of militant Sikhs. Lajpat Rai came, however, of an Aggarwal family, which though not blessed plentifully with the goods of this world was rich in self-esteem and independence of spirit. His father, L. Radha Kishen, was a teacher of Urdu in a Government school, but it seems this service had not shackled his spirit. On the one hand, he admired Swami Dayanand Saraswati to the point of adoration, and on the other he had no end of regard for Sir Syed Ahmad. If Swami Dayanand Saraswati embodied in his person the renascent Hinduism, Sir Syed represented reformed Islam and united nation-hood. For a long time Sir Syed examplified all that was the best in Indian nationalism, but when he broke away

from the Indian National Congress his admirer received a rude shock and expressed a sense of disallusionment in an article which was published in the press. Lajpat Rai's mother was one of those noble women who are destined to build up a home by their piety, thrift, wifely devotion and strong motherly affection. It is no wonder that Lajpat Rai once said, "All that I am I owe to my father and mother."

If one looks at all this critically, one finds a rich heritage for Lajpat Rai. The heroic way of life or the military attitude of the soul, as Emerson puts it, came to him from the soil where he was born. His interest in the reform of Hinduism and his enthusiasm for united Indian nationhood came to him from his father. In addition to these he got from him that burning desire for self-expression which was such a mighty weapon in his hands. All his genius for constructiveness and the basic spiritual quality of his nature were the gifts which he inherited from his mother. It is true his perents did not give him much in the way of worldly possessions, but surely he got from them much by way of intellectual, emotional and spiritual endowment.

Lajpat Rai went to school as other children. It is, however, sad to relate that no school-fellow or teacher of his has given us any interesting reminiscences of his school

days. But a few things are clear. He was a promising student and won a scholarship. He was also a student on whom this so-called education did not have a deadening effect. In his school days he acquired a passion for reading, writing and speaking, which stood him in good stead throughout his life. But he was not merely a bookish lad. He felt interested in life around him. Then he came to Lahore and joined the Government College. After passing his Intermediate examination, he sat for the examinations in Law. In 1895 he was a full-fledged Vakil.

We must remember that his student days at Lahore were the blossoming time of his genius. Youth is a remarkable period in one's life. It is the time when one makes friends and imbibes enthusiasms, and all these determine a man's future. Lajpat Rai was lucky in both because the times were so propitious. He came to make friends with Mahatma Hans Raj and Pt. Guru Datt, and all these three played a vital part not only in each other's life but also in the life of the province. At the same time, the Punjab was in those days electrified by the gospel that the Arya Samaj preached. To ardent spirits it brought a message of national regeneration and spiritual uplift. Lajpat Rai fell under its spell and it left an abiding impression on his life. He threw himself heart and soul into this movement, and became its champion in the press as well as on the platform. He

wrote frequently for an English weekly, which the Lahore Arya Samaj published, and he lectured very often from its platform. He became, in a short time, one of the major hopes of this movement. When Swami Dayanand, the founder of this movement, died, he delivered an oration at a public meeting in Lahore which stamped him as one of the leaders of this movement. His indentification with this meant that he was to play a leading role in social reform, religious uplift and educational progress, for these are the three objects for which the Arya Samaj has always stood. One of these took concrete shape on the death of Swami Dayanand Saraswati. To perpetuate his memory the Arya Samajists resolved to found the Dayanand Anglo-Vedic College, Lahore. For several years to come the energies of the Arya Samajists went into the building up of this institution. It became the focus of Lajpat Rai's constructive endeavours also, and he did his mighty best to make it an instrument of national education.

Lajpat Rai set up his practice at Hissar, and made for himself a name as a lawyer. There, too, he found two kindred souls, L. Chura Mani and Pt. Lakhpat Rai. All of them worked hard to further the mission of the Arya Samaj and to consolidate the position of the D. A. V. College, Lahore. It is needless to say that they gave to both their

time and money ungrudgingly. For several years Lajpat Rai donated religiously a part of his income for this purpose.

Hissar was, however, too small a place for a person of Lajpat Rai's dynamic energies. So he shifted to Lahore. There he built up for himself an enviable practice as a lawyer. But more than this Mahatma Hans Raj and he built up a net-work of Arya Samajes and educational institutions. Both of them, along with a host of others, made the Arya Samaj a power for good in the Punjab.

1888 was a fateful year in the life of Lajpat Rai. So far the Arya Samaj with its programme of social reconstruction, educational expansion and spiritual revival had monopolised all his attention. But now he entered the political field. It may be asked why he did so. There are some who believe that Lajpat Rai found the field of the Arya Samaj too small for him and, therefore, entered the bigger field of politics. There are others who think that his association with the Arya Samaj had only been a preparation for his political work. I do not think this is true. He really believed in some aspects of the mission of the Arya Samaj and worked wholeheartedly for them. But when all is said and done, one cannot but feel that Lajpat Rai was a patriot first and last, and his interest in the Arya Samaj was also due to the fact that in it he found he means of national re-

construction But he found after some years that the movement of Indian freedom was the most pressing one. The Indian National Congress was fighting this battle at that time (it has been fighting it ever since) and so as a soldier of freedom he joined it. It was characteristic of him that he prefaced his entry into politics by writing and publishing a number of biographies This, it should be remembered, was his intellectual and spiritual preparation for the task. He wrote biographies of such Italian patriots as Mazzini and Garibaldi and such heroes of India as Sivaji, Shri Krishna and Swami Dayanand Saraswati. At the same time, he wrote a series of letters to Sir Syed Ahmad Khan, in which he criticised his secession from the Congress. In spite of it, it should be remembered that Sir Syed Ahmed had at one time a very potent influence on the thoughts of Lajpat Rai

That very year he went to attend the session of the Indian National Congress at Allahabad. It is thought that this session was convened by Pt. Ayudhaya Nath in spite of the opposition of the authorities. To Lajpat Rai this was a very intriguing situation, and he could not but re-act to it in the way in which he did. All kinds of oppression were abhorrent to his nature and he could not but take up arms against them. He was specially at his best when the oppressors happened to be the powers that be. At a time like this he rose to the full height

of his stature and struck vigorously. He was, in fact, one of those men who are at their best in dangerous situations, for these call forth their utmost courage. Like a knight of old he went joyfully into the fray. This was his first contact with the Congress, and he kept it up as long as he lived. The Congress dominated his life ever after, and politics came to occupy a very big part in his life.

In a short time he came to be one of the leading politicians of India. His position as such was recognised not only by the people but also by the Government, but far more by the people than by the Government. His views were solicited on every public question and his counsel was sought in every difficult situation. It should, however, be remembered that on all such occasions he acted like a true patriot. He did not seek any favour and did not yield to any fear. In 1901 the Government appointed the Famine Commission before which he was called as a witness. His evidence was so valuable and weighty that the Government had to change its policy with regard to the orphans and helpless children left in the famine. It was as a result of this that the Hindus along with the other communities had to organize orphanages for the protection of the children of their communities. In 1905 Lajpat Rai had to give a practical proof

of his solicitude for the masses. This was the year when the devastating earthquake occurred in Kangra. This brought about untold loss of men and property. Lajpat Rai could not see all this spectacle of misery and sit quietly. The Lahore Arya Samaj organized a relief committee, of which he became the secretary. In this connection he toured all over the Punjab and collected donations. He rendered much useful assistance to the people and earned their lifelong gratitude. That very year the Indian National Congress passed a resolution that two representative Indians should be sent abroad to acquaint the public with the conditions in India. Gopal Krishna Gokhale and Lajpat Rai were selected for this purpose. Lajpat Rai toured England and delivered several speeches, in which he explained clearly what the British Raj had done in India. But more valuable than this was the message that he brought for India from abroad. This was three-fold. He was so struck with the educational systems tha the saw abroad that on his return to India he felt it incumbent to make efforts to nationalise education. He also felt that the final test of a good Government was the general welfare of the masses. He came to realise it very vividly that for this purpose the Government should be in the hands of the people. At the same time, he camc to believe in the unlimited efficacy of the Swadeshi movement. He thought that this

should be made the common religion of all Indians, and it should provide a meeting ground for Indians of different shades of thought and opinion. Some of these ideas he advocated vigorously at the Surat session of the Indian National Congress in 1907.

1907 marked another landmark in the life of Lajpat Rai, for he was deported to Mandlay that year. This is how it came about. Attempts were made in the Punjab to increase the water rate, and this caused a great deal of disaffection amongst the zamindars There was a wide-spread agitation against this measure in which Lajpat Rai took a leading part. At a public meeting in Lyallpur he delivered a fiery speech, as a consequence of which he was deported. In Mandlay he wrote the well-known book *The Story of My Deportation*. After some months he was released. The first thing that he did on regaining liberty was to file a suit against an English newspaper, which had been defaming him by describing him as a seditionist, He won this case, and whatever money he got by way of damages he gave away in charity. Another thing that he did was to seek election to the Lahore Municipality. He was able to create so much enthusiasm for his candidature that even the deaf, the dumb and the maimed went to vote for him. It is said that one mute person took Lajpat Rai's photo with him to show for whom he was voting.

In the Municipality he showed a great deal of civic interest and did much for the citizens.

In 1914, Lajpat Rai went to England, and from there he left for America, where he stayed for about six years. He left India because he did not feel safe during the reign of Sir Michael O'Dwyer. In the United States he spent his time in lecturing on Indian affairs and in writing books. He founded the Indian Home Rule League, and wrote such books as the *Arya Samaj*, *England's Debt in India*, *Young India* and several other volumes. He made very helpful friends there, whom he succeeded in interesting in the cause of India. There he made a reputation for himself as a publicist in whose integrity the Americans could trust. When he left America all his friends felt very depressed. It should be remembered that life in America, was not a bed of roses for him. He used to cook his own meals and used to live mainly on the earnings from his articles and books which were not very abundant.

In 1920 Lajpat Rai came back to India, and his fellow-countrymen felt no end of joy at this. In Bombay, at Delhi and Lahore he received addresses of welcome. Then in September 1920 he was elected president of the special session of the Indian National Congress in Calcutta. It was at that session

that Mahatma Gandhi presented his programme of non-co-operation but Lajpat Rai was at first opposed to it. But that very year at the Nagpur session of the Congress he joined hands with Mahatma Gandhi. Then he threw himself heart and soul into this movement. Since one of the items of this new programme was the boycott of schools and colleges, he founded the National College at Lahore. He started also the Tilak School of Politics, which was something like the London School of Economics. In addition to it he collected nine lakhs of rupees for the Tilak Swaraj Fund in about ten days. He made a whirl-wind tour in the Punjab for this purpose, and so great was the regard of the people for him that wherever he went the people gave him their money ungrudgingly.

In December, 1921 he was arrested, because public meetings being forbidden, he had presided over a meeting of the Punjab Provincial Congress Committee. He was tried in a court of law and was sentenced to one year's rigorous imprisonment. The message that he gave to the people at that time was full of patriotic fervour and showed that the man was made of steel. After a few months, as a result of public agitation in the provincial council, he was released but was again arrested. During this term of imprisonment he fell seriously ill. When it was found that his condition was very critical, he was releas-

ed and to recoup his health he went to Solan. He had hardly recovered fully from his illness when Pt. Moti Lal Nehru founded the Swaraj Party. Lajpat Rai joined it, and was elected to the Central Assembly. There he made himself once again famous by his fearless advocacy of the national cause. After some time he found that the Congress was not doing its duty by the Hindus. So he inaugurated the *Hindu Sangathan* movement and worked sternuously for the unification of the Hindus. Then he sought re-election to the assembly, and there it was under his lead that the resolution advocating the boycott of the Simon Commission, which was coming to India to explore the possibilities of further constitutional development in India, was passed. In the meantime he paid a flying visit to Europe, and on his return from there he undertook a fiery campaign against the Simon Commission. Then the Nehru report was published, in which Pt. Moti Lal Nehru and and his colleagues taking up the challenge of the Secretary of State for India outlined a scheme of Swaraj for India. Lajpat Rai was so impressed with it that he undertook to tour over the whole of India to do propaganda in its favour. He had hardly begun his work when the Simon Commission arrived at Lahore on the 20th of October, 1928. Lajpat Rai led a procession of citizens of Lahore to demonstrate their disaffection with the Simon Commission. This was declared unlawful, and in order to disperse the crowd, the police

made a lathi charge. Lajpat Rai received some grievous hurts on this occasion, and as a result of them fell ill. He never recovered from this illness and passed away on the morning of the 17th of November 1928, on account of heart failure.

Thus passed away Lajpat Rai, and by his death left a void in the public life of India, which nothing can fill up. But he also left behind a glorious legacy—the legacy of high and selfless patroitic endeavour. One may judge him by any standard and one will come to the conclusion that he was great. Yet his greatness is not some kind of self-aggrandisement but that based on the service of others. Three things stand out pre-eminently in his life, and these alone can be his title to immortality. First, he had a genius for making friends, and friends of the right type. At college he made friends with Mahatma Hans Raj and Pt. Guru Dutt. At Hissar he won the confidence of Pt. Lakhpat Rai and L. Chura Mani ; and when he came to Lahore, he had a noble band of friends. His friends were not confined to one place but were spread over almost all the countries of the world. His friendships were, however, not based on superficial social relationships, but on a deep love of some common cause and on a willingness to suffer and make sacrifices for that cause. Even if a person met him casually, he was impressed with his flaming patriotic ardour. His patriotism was not, however, merely of the senti-

mental variety, it was an active energising force. It was militant on the one hand and it was a constructive force on the other. No one could be more aggressive than Lajpat Rai when a wrong had to be set right or when some injustice had to be redressed. But he was also in his element when some solid work had to be done for the nation. It is needless to give a list of such things for they will fill several pages. There is enough to remember that there was hardly any sphere of national welfare to which he did not contribute something. If he had a patriot's fervour, he had also a patriot's lot. Imprisonment, deportation, self-imposed exile, all these were his and he bore them cheerfully. But in every situation he found friends, who shared his suffering or collaborated with him in his work. Another thing that distinguished him was his gift of self-expression. This he cultivated throughout his life. He was a bookman and a voracious reader. But all that he read he shared with others through his writings and his speeches. The number of books that he wrote is very large, and he was one of those rare persons to whom public speaking came naturally. At the age of eighteen, he was the ornament of the platform of the Arya Samaj, and to the last day of his life he retained his oratorical powers. Yet he was not merely an academic speaker. He had the highest kind of oratory which stimulates people into action. He was above all a born leader of men. He could lead movements

as very few men can. To enumerate the movements to which he made a very vital contribution will be futile. One can say only this much that all progressive movements, social religious, educational, economic and political, found in him a great champion. In the last period of his life he founded the Servants of People Society with the object of training public workers. All these are his memorials, which will keep his name alive, but his greatest memorial is the example of noble patriotism that he has left behind.

This patriotism he translated into several concrete things, most of which have already been enumerated. There is hardly any aspect of our national life which he did not enrich. In a way he covered the whole field of education. His contribution to the D.A.V. College, Lahore is already well-known. Besides it, he founded the National College, the Tilak School of Politics and the Dwarkadass Library. At one time he drew up a scheme of primary education which, it is a pity, he could not put into force. On journalism, too he left his impress. He founded the "Bande-Matram", an Urdu daily and the " People," an English weekly. In the field of business too, he left his mark. The Punjab National Bank Ltd., owes a great deal to him and it was he who sponsored the Lakshmi Insurance Co. Ltd. No one could be more keen on philanthropy than he. The destitute children of the nation found a father in him, and

he built a home for the consumptives, known as "The Gulabdevi Hospital." Almost every movement in India found in him a friend. The Kisans, the workers, the youth of India, he befriended every one of them. He built up the Servants of People Society so that patriotic young men should be able to devote all their time and energy to national service without the dread of starvation. He stimulated the feeling for social reform and unification among the Hindus, but more than any thing, he remained a life-long worker in the cause of national unity. For national service, he found in the Indian National Congress the most befitting instrument, and he served it whole-heartedly. To speak the truth, he served his country at home as well as abroad, by his pen as well as with his tongue, through the legislature as well as outside. It is no wonder that his name will always remain enshrined in the grateful memories of his countrymen.



Sir Manohar Lal

Sir Manohar Lal.

By Mr. M. L. Bhardwaj.

Sir Manohar Lal, Finance Minister in the Punjab Government, combines in himself the qualities of philosopher, economist and politician. He has been referred to frequently in recent times as the greatest of provincial Finance Ministers.

He is a keen student of politics, but he likes to keep himself free from the rough and tumble of the political game. Perhaps his occupation as a student and a scholar does not accord well with the mental outlook of the politician. Or is he afraid of distrubing the placidity he has created for himself by discarding all active political associations ?

He dwells in the exclusiveness of a highbrow. He has built round himself a literary atmosphere and delights in being at home to those who have any pretence to learning. They come and chat in their own language and feel happy with themselves. It is thus that Sir Manohar Lal has in some quarters gained the reputation of being a snob.

But those who claim to know him, say that he is a quiet, hardworking gentleman and a charming host. He is very shy in his habits and much misunderstood because of this.

He possesses a clearness of vision which nowadays is rare. He hesitates to commit himself to any political ideal for India. That is because at present he doubts the existence of firm foundations for any such ideal. The many depressing circumstances in India incline him to pessimism—an attitude which is perhaps also the result of his philosophical speculations. He cannot understand those who speak optimistically merely because they must speak.

He believes that unless industrialisation in India proceeds surely and rapidly, the country is likely to be left behind in the race of progress and may never be able to catch up. He is of the opinion that heavy industries, particularly metallurgical industries, should be seriously developed if india is to lay the foundations of any genuine progress. He thinks that the fashionable emphasis on spinning and cottage industries may be helpful in developing character ; but he is quite clear that those who emphasise spinning and cottage industries and at the same time make clamorous demands for rapid constitutional advance or independence, know not what they are talking about. Without real indus-

trialisation there could be no real political advance because an essential factor of strength in the nation's life would be wanting, and there certainly could be no lasting independence as there would be no adequate capacity for defence.

The main problem before the country, he thinks, is firstly industrialisation—at least to the extent of what is known as balanced economy. Secondly, the solution of the communal problem and as part of it the deep-rooted and widespread controversy over the language question. It appears to him, as a student in retirement, that hardly any proper effort to solve this problem is being attempted. Those who could profitably engage in its solution are busy etherwise in the dust and heat of daily strife.

Beyond these general statements, Sir Manohar Lal is not ready to discuss the various problems of the country and their solution, at least not publicly. This is perhaps because of his peculiar position in Punjab politics. He is a no-party man. He does not owe allegiance to the Hindu Sabha, the Congress or the Unionist party. He was returned to the Punjab Legislative Assembly from the University constituency and in pre-autonomy days and throughout he has remained fairly free from all party labels. As such he was selected in 1927 as Education Minister and as such he was no doubt included

by the Premier in the present Government as Finance Minister. When on differences over the agrarian legislation, the Raja Narendra Nath group seceded from the Ministerial party, Sir Manohar Lal remained in the Cabinet. He continues in that position with only a small direct following in the legislature, presumably in the capacity of an expert, though how far he can influence the decisions of the Government in that capacity is a moot point.

Sir Manohar Lal has earned the gratitude of the province for his able stewardship of the finances. His Budget speaches have become famous. His task of watching the finances of the province has been by no means easy. Great difficulties arose because of devastations caused by hailstorms and the inadequacy of rainfall in a large part of the province and were aggravated by widespread famine in some of the south-eastern districts. Still, large irrigation projects like the Haveli have been completed and another is on hand, without a single year of real deficit. During his tenure of office the bold scheme of a Special Development Fund has been given practical shape and funds on a larger scale than ever before have been made available for beneficent departments.

Sir Manohar Lal was born on January 1, 1880, in the small town of Fazilka in Ferozepore district. After preliminary schooling

there, he came to Ferozepore after his father, who was a Tehsildar, was transferred to Rohtak. He concluded his, schooling in the Central Model School and joined the Forman Christian College. He had a very successful College career, consistently standing first in English, Philosophy and Sanskrit He did his M.A. in English, standing first.

In 1900, on being selected for a Government of India scholarship, he went to England and joined St. John's College, Cambridge. Right from the start he carried off every college prize and scholarship in his own subjects—Philosophy and Economics. He won the Cobden prize in Economics in competition with a Fellow of Trinity, now Professor of Economics in the University of Oxford. He himself was offered a professorship in the University of Cardiff at the young age of 25 but he was unable to accept owing to family circumstances. After taking his degree in economics he lectured at Cambridge as an external lecturer. He competed for a Fellowship of his own College, as did the present Master of St. John's, but neither of them succeeded. That year the Fellowship went to Professor Chadwick, a great scholar of early English literature.

He returned to India in 1905, but went back to compete for a Fellowship. He then became Principal of the Kapurthala College. After three years he went to Calcutta as the

Minto Professor of Economics. This was the first University professorship in India. After staying there for three and a half years, he returned to the Punjab to practise at the Bar. Even as a practising lawyer, he took a very keen interest in University matters and was soon elected to the Syndicate. He has also acted for many years as examiner for several Universities in India in Economics, Philosophy and Law, as also in some foreign languages of which he knows French, German and Italian.

He has been continuously a member of the provincial legislature since 1920, except for a short period from 1924 to 1926. He served as the Minister of Education from the beginning of 1927 to October, 1930. In 1937, he became Minister for Finance and Jails.

He presided over the Indian Economic Conference in 1935 at Dacca and his address was regarded as a pronouncement of high economic value. In 1939 he went as British Indian delegate to League of Nations. In one week, that critical and fateful last week of August, 1939, he flew to London and back spending only two days in London, probably a record flight for any civilian.

His special interests are very largely academic. He pursues a variety of studies, a little on the political side. He is a confirmed Liberal, trained in the traditions of John

Stuart Mill but, as he would put it himself, he has drifted, particularly in view of the situation in India, to increasingly conservative ways of thought. He claims, according to many rightly, that he is an ardent Nationalist.

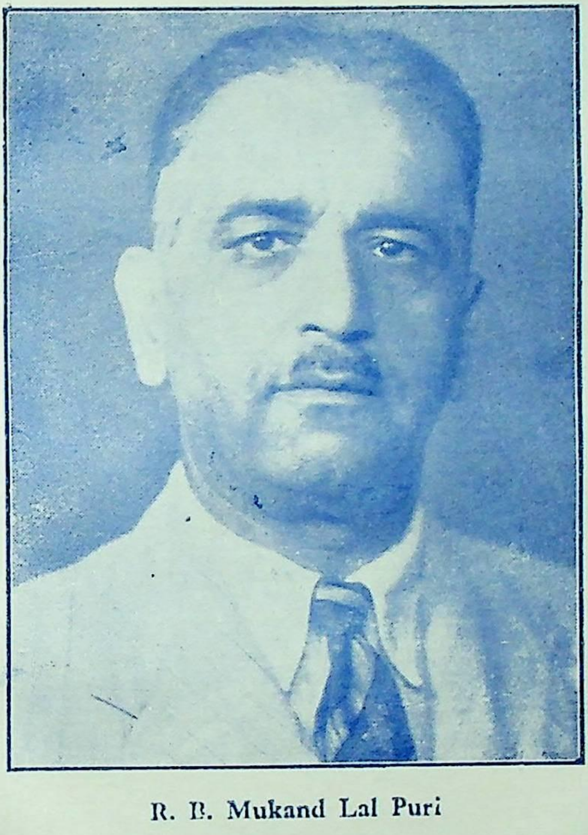
If circumstances had permitted he would have liked to be, as he had opportunities to be, a student and a teacher of Economics in one of the British Universities. He had no heart for Government service. When the Fiscal Commission was first constructed, he was invited to be a member as a representative of the consumer, but he declined. Later when the first Tariff Board was appointed, membership was pressed on him, but his love for the Punjab and partly his intimate academic-associations in Lahore did not allow him to accept the position. He is a confirmed home-loving Punjabi. (*C. & M. G., Lahore.*)

R. B. Mukand Lal Puri.

By N. B. Sen

If a poll were taken to find out Punjab's half-a-dozen most popular Hindus, R. B. Mr. Mukand Lal Puri, M.A. (Punjab & Oxon), M.L.A., Barrister-at-Law, Lahore, is sure to find a place in the list. Tall, well-built and dignified, he possesses a forceful personality and a genial temperament which have endeared him to many. There is no doubt, that his high education, family influence and social status have all helped him a good deal to get an excellent start in life, but it is surely the push, drive and initiative in him, which have enabled him to acquire and maintain such an eminent position in the public life of our province. He is a successful lawyer, a notable educationist and a front-rank leader of the Punjab Hindus.

Born at Shahpur, on the 1st of September, 1887, with a silver spoon in his mouth, Mr. Mukand Lal studied upto the 7th class in the local D. B. School, from where he came to Lahore and joined the D. A. V. High School. After Matriculating in 1902, he joined the D. A. V. College and four years later graduated, with Mathematics A Course and Sanskrit,



R. B. Mukand Lal Puri

as his elective subjects. He took his M.A. degree in English from the Government College, Lahore, in 1907 and in the same year proceeded to England for higher studies in the University of Oxford. There he joined Exeter College and obtained Honours in the School of Modern History. He also won the coveted Boden Scholarship for Sanskrit in the University of Oxford. Previously this scholarship was held by such eminent Indians as The Right Hon'ble Sir Shadi Lal and the late Dr. Har Dayal. In addition to this, he qualified for the Bar from the Middle Temple and returned to India in 1912. For about two years, he practised at Sargodha and then shifted to Lahore in 1915 and started practice as an Advocate of the Punjab Chief Court, as it was then called.

It was in this city that Mr. Puri's talents found full expression. He soon won a name for himself as a lawyer of outstanding merit. His habit of hardwork and perseverance, coupled with his personality helped him to get a high position in the profession which he has maintained for the last twenty years. He commands an extensive practice and during his career at the Bar he has conducted many important cases, including the well-known Lahore Conspiracy Case, in which Bhai Parmanand was also involved, and was subsequently transported for life.

Inspite of his heavy legal engagements, he

has not failed to take keen interest in the educational and public life of the province. He has been a leading member of the Managing Committee of the D. A. V. College, ever since he shifted to Lahore. For several years he worked as Secretary and also remained its President from 1933 to 1937. At present he is Senior Vice-President of the Committee. It is needless to say that he has always been anxious to promote the best interests of this great institution. As a fellow of the Punjab University, continuously for the last 25 years, he has done commendable work. The fact that he has usually stood on the top of the polls goes to prove his popularity amongst the intelligentsia of the province. He is looked upon as one of the leading members of the Senate and his opinions command great weight both in the Senate and other academic Boards of the University. In fact, he is acknowledged on all hands a force to reckon with, in University affairs. As a member of the Board of Studies in English and History, he offers his opinion on various Text-books, after their careful study, rather than allow himself to be influenced by the convassing and recommendations of self-seekers who generally hang about such members of the Board. His interest in educational affairs is both vast and varied. He is a Governor and was for a number of years Secretary of the Victoria Diamond Jubilee Hindu Technical Institute, Lahore.

Being a staunch Hindu, he takes great interest in the development of Hindi. As President of the All-India Hindi Sammelan held at Lahore, several years ago, he placed before the public a thoughtful scheme for popularising Hindi in the Punjab, but it is sad to say that due to lack of funds, sincere workers and proper organization, the work has not progressed on sound lines. He has also been persistantly trying to get Hindi recognised as a medium of instructions in the Punjab, but in vain. It is high time that Hindu leaders who are really keen to do some service to the cause of their mother tongue should join hands together and do something tangible, as is being done in the case of Urdu in this province and elsewhere. The promotion of both these languages, side by side, cannot create jealously among the various communities. The spread of healthy literature is sure to raise the morals and culture of individuals, and consequently bring better understanding among the various communities.

From the very beginning of his public career, the Rai Bahadur has been attracted to the Hindu Mahasabha, of which he has been General Secretary and Vice-President for several years. In all matters affecting Hindu interests he has been a pillar of strength to the Hindus and whenever their interests are in danger, he is one of the persons to whom people run up for assistance.

It was in 1929 that Mr. Puri became a Legislator. He contested the bye-election on the resignation of Dr. Gopi Chand and succeeded in getting himself elected as representative of the City of Lahore by a thumping majority. Since then he continues to be a member of our Legislature. In 1932, he entered the Council as representative of the Industries' Constituency and was returned unopposed. With the advent of the Provincial Autonomy, he chose to come in through the Rawalpindi Rural Constituency. Lala Behari Lal Chanana, a well-known figure of our province, opposed him. He had the backing of the Congress, and the Punjab Sanatan Dharma Pratinidhi Sabha. This was a notable contest and would be long remembered by the electorates of that constituency, on account of the tough fight involved in the struggle on both sides. Mr. Puri, however, succeeded in winning the election to the great joy of his friends and admirers.

Inside the Legislature, Rai Bahadur Mr. Mukand Lal Puri has been from the very beginning a prominent member making weighty contributions to its deliberations. His speeches are generally full of vim and vigour. There is no important proposition before the House on which he does not speak and there is no concrete proposal to which he does not offer some constructive criticism. Being a lawyer, he has usually

been nominated to the Select Committees of the various Bills before the Council. He was a member of the Public Accounts Committee, where he did useful work. His work in the council has been liked by the Hindu public. When the Hindu Nationalist Progressive Party, under the leadership of Raja Narendra Nath, decided to stick to the Ministerial benches, giving co-operation to the late Sir Sikander Hayat Khan, it was he who first of all crossed over to the Opposition Benches and joined hands with Sir Gokal Chand Narang, who was then fighting the cause of the Hindus single-handed. How could he who had fought so valiantly many a battle in defence of Hindu cause, sit mum while their interests were being sacrificed at the altar of communalism and class hatred. His public withdrawal from the Ministerial party rallied the entire non-agriculturist element around him and most of the members of the Hindu Progressive Party later on followed his example.

It is characteristic of Mr. Puri not to do things by halves. He always pursues his plans to their logical conclusion. When he came to the Opposition benches, he opposed the Unionist Ministry tooth and nail. He made vigorous and fighting speeches in condemnation of the "Black Bills," as they were usually called, and put up a vigorous fight in defence of the non-agriculturists. His criticism of the Unionists was ruthless. Not

only that. He took an active part in the formation of the Non-Agricultural Association, which carried on agitation against the bills in a vigorous manner. He attended almost all the conferences that were held under its auspices throughout the province, and also presided at one of them at Ballabgarh, in Gurgaon District.

Mr. Puri is also interested in the business of our province. He has been connected with two of the most successful commercial institutions of the Punjab *viz.*, the Punjab National Bank Ltd., Lahore (whose notable Director he has been since 1922) and the Sunlight of India Insurance Co. Ltd., Lahore, which he along with his son-in-law, Bhim Sain Sachar, M. L. A., Leader of Opposition in the Punjab Legislative Assembly, founded in 1932. Mr. Puri is of the opinion that in Industrialisation lies the future prosperity of our province. He feels that the crisis in the form of market depression and unemployment that is bound to come immediately after the war, can only be met successfully by opening fresh avenues of income for our youngmen.

Mr. Puri belongs to one of the most notable families of our province. His father, Rai Bahadur Lala Brij Lal Puri is a leading Advocate of Sargodha. His elder brother, Lt.-Col. M. L. Puri, I.M.S., is well-known on account of his professional achievements.

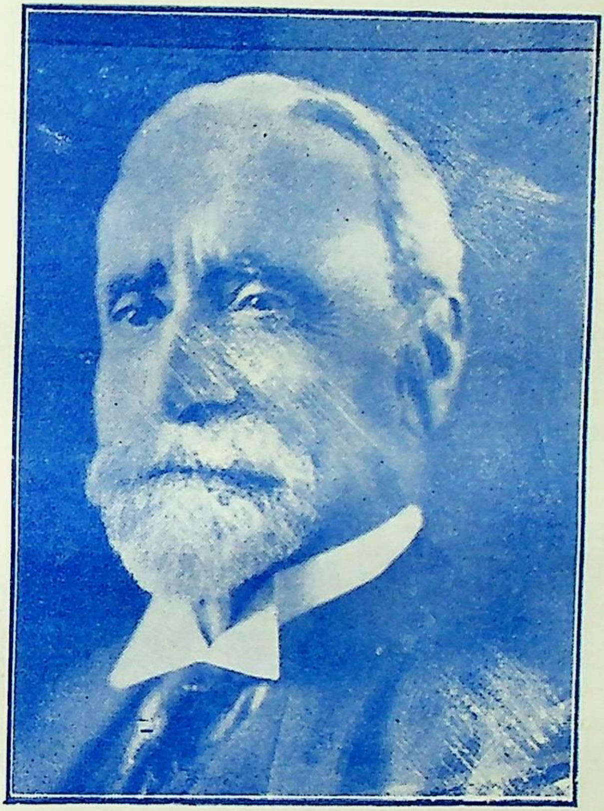
It would be of interest to mention here that Col. Puri was taken as a prisoner in the last Great War by the Turks and was released on the turmination of hostilities, after which he returned to India, full of honours. He had retired from service for the last three years, but has again volunteered and is now on active service. Mr. Y. R. Puri, his nephew, is a distinguished industrialist of the Punjab. Mr. Shambhu Lal Puri, the younger brother of Rai Bahadur Mr. Mukand Lal Puri, is a Director of the Reserve Bank of India and is a Barrister-at-Law, rising into prominence. His only son, Mr. Kanwal Raj Puri, B.A., LL.B., is General Manager of the Sunlight of India Insurance Co. Ltd., Lahore.

A gentleman with unassuming manners and familiar bearing, Mr. Puri creates friends for himself and knows how to retain their affection and regards. In times of difficulty he stands faithfully by his friends and colleagues. Sober and steady by habit, but daring and dashing in action, he knows how to take advantage of the opportunities that fall in his way. After his election in 1937, his name was prominently mentioned in the Press as a likely Hindu Minister in the Sikandar Cabinet. Recently it was reported that he was being considered for a vacancy on the Bench. If the needful had been done, it would have amounted to recognition of a deserving merit. But it is doubtful whether he himself would have liked to exchange his lucrative practice and public career for a seat on the Bench.

Raja Narendra Nath.

By N. B. Sen.

Every casual visitor to Diwan Bahadur Raja Narendra Nath cannot fail to notice one beautifully bound book which is always lying near him at his table. If you look at it more carefully you will find that it is the famous book, *Chiefs and Families of Note in the Panjab*, by Sir Griffin and Colonel Massy, revised under the orders of the Punjab Government in 1909 by Mr. (now Sir) Henry Craik, I. C. S., who was till recently Governor of this province. This book is very dear to Raja Sahib for it contains a brief history of his illustrious forefathers who had distinguished themselves for their loyalty to their respective masters and had risen in the estimation of both the rulers and the ruled, on account of their flexibility, adaptability and political sagacity. They held, in succession, high and responsible offices of State and usually justified the confidence reposed in them by their masters. It is, therefore, in the fitness of things that a brief account of their achievements may be given before reviewing the life and work of Raja Narendra Nath—the Grand Old Man of the Punjab.



Raja Narendra Nath

The family history of Raja Narendra Nath can be easily traced back to his great-great grandfather, Pt. Kishan Dass, who spent the earlier days of his life in Kashmir till this state was conquered by Ahmed Shah Abdali in 1752. With the advent of Muslims in this "Paradise on Earth" constant torture of the Hindus began (according to some Historians of the period) and they were subjected to various disabilities with the result that most of them preferred to migrate to the plains in search of peaceful abodes. Pt. Kishan Dass was also compelled by circumstances to leave his hearth and home, and seek his fortune elsewhere. He came to Delhi and being a good scholar succeeded in getting, under the Mughal Rulers, a modest job which he held till his death.

Pt. Kishan Das had only one son, Ganga Ram, who was born at Rampur, near Benares; but the exact date of his birth is not known. While quite young he joined the service of the Maharaja of Gwaliar, who placed him under some French officers for training in military and political affairs. Being intelligent, he learnt his job quickly and was deputed by the State to collect tributes and draw up treaties with the neighbouring allied states. Slowly his reputation as a diplomatic and shrewd officer crossed the Sutlej and reached Maharaja Ranjit Singh who invited him to Lahore. Pt. Ganga Ram was highly pleased at this turn of fortune. He immediately

proceeded to Lahore with a vessel of *Ganga-jal* to present it to the Maharaja, probably as a token of loyalty to his new master. Ranjit Singh was very much pleased with his manners at the Court and placed him at the charge of the Military Office and made him the Keeper of the Seal. The Diwan effected great improvements in the system of keeping Military Accounts and won the admiration of the Maharaja. Diwan Ganga Ram is said to have brought with him a band of friends and followers whom he succeeded in fixing up here and there in the State. In 1821, he was at the height of his power, being made Administrator of the country about Gujrat. Diwan Ganga Ram had no son. So he adopted his wife's nephew as a son. He died in 1826.

Diwan Ajodhia Prashad, the adopted son of Diwan Ganga Ram, was given good education and sound training in various fields of activities. He was sent to the Military School in Kashmir at Rs. 1,000 p. m. but later on was recalled to Lahore to serve as a medium of communication between the Maharaja and his European Generals, Ventura and Allard, who had come all the way from France to join as Commanders of the Special Forces of Maharaja Ranjit Singh.

In 1831 Ajodhia Prashad had the distinction of being sent to meet Lt. Burnes, who was on his way from Bombay with a present of a team of cart horses, a stallion, four mares

and a carriage for Maharaja Ranjit Singh from His Majesty the King of England, who perhaps wanted to win the confidence and goodwill of the great Sikh Ruler before trying to put into execution the schemes of the British statesmen towards his mighty Kingdom.

Diwan Ajodhia Prashad several times held complete command of the State Forces during the temporary absence of the French Generals and thus became popular with them. He was always sympathetic to the soldiers, who were in turn loyal and sincere to him. During the troubled administration of Raja Hira Singh, when Mutiny was threatened, Diwan Ajodhia Prashad displayed rare courage and resourcefulness. His skill in handling the Army was much admired and an increment of Rs. 3,000 p.m. was given to him along with a *jagir* in Hafizabad District.

Later on Ajodhia Prashad was appointed Commissioner in conjunction with Captain Abbott—the British Representative. Being a shrewd judge of men and affairs he clearly foresaw the rising tide of the Britishers who were then slowly and steadily building edifice on the ruins of the Sikh Empire. So the Diwan changed his tactics and in order to create a better career for himself "showed the greatest courtesy and attention to Captain Abbott." This voluntary co-operation placed him in the good books of the new Rulers of

the Punjab, who now began to consider him a trusted and tried "friend". In April 1849, immediately after the annexation of the Punjab, he was appointed to take charge of young Maharaja Daleep Singh, along with another British Officer, whose trust and confidence he had secured by being loyal to the British interests.

All this did not go in vain. Sir Robert Montgomery, the then Lt.-Governor of the Punjab, succeeded in getting him a life pension of Rs. 7,500 and the Supreme Court in 1852 sanctioned Rs. 1,000 of this pension being upheld in perpetuity. Again the British Government in recognition of his loyal services not only appointed him an Honorary Magistrate of Lahore but also granted him 1200 acres of land which was named after him as "Ajodhiapur." *Khilats* were also bestowed upon the Diwan who died in 1870, full of honours.

Diwan Baij Nath, the father of Raja Narendra Nath, was the only son of his illustrious father, Diwan Ajodhia Prashad, who by his skill and diplomacy snatched power and prestige from his various masters in succession. Diwan Baij Nath started life under the shadow of the greatness of his father, in whose lifetime he commenced training for official life in the office of Major Abbott, Deputy Commissioner of Hazara, and was made Tehsildar one year after the Mutiny.

Four years later, he was brought to Lahore as an Extra Assistant Commissioner. At the instance of his father, Pt. Baij Nath resigned but was immediately made an Honorary E.A.C. and was later on raised to the position of an Assistant Commissioner in 1873.

Next year his services were lent to the Kapurthala State, but he had to vacate his seat within a year to make room for a British officer. The Diwan proceeded thence on a pilgrimage to Kangra and was on his way back to Lahore when he had an attack of cholera and died after a brief illness on the 18th August, 1875.

Diwan Baij Nath was a quiet, religious and un-assuming gentleman. He led an un-adventurous life and was fond of books.

Diwan Baij Nath married thrice. His second wife bore him his only son, Narendra Nath, who was hardly eleven years of age, when his father died. So the entire estate of Diwan Baij Nath was taken under the Court of Wards.

Narendra Nath was born on the 8th of December, 1864, at Lahore in a small house in Chuna Mandi, where the family had shifted temporarily for the purpose. The magnificent *Haveli* belonging to the family was abandoned for the time being, because some of the

children of Diwan Baij Nath had died there soon after their birth and the *Haveli* was, therefore, considered to be haunted. The superstition gained ground, because Narendra Nath survived. Not only that. He has rather compensated all the previous losses by attaining the ripe age of eighty, which is a rare thing in India these days. Even now he works harder than many a young man of to-day and inspires respect and admiration for his sound political knowledge, keen literary taste and a lively sense of humour. With his frail body he does not mind shouldering public responsibilities, which he discharges with a zeal and vigour all his own. Except when he is confined to bed, he would always be prepared to attend political conferences, religious gatherings and social functions, where he is held in reverence for his past achievements and present activities. He belongs to the category of persons who feel tired due to lack of work rather than with the excess of it. No wonder that he keeps himself busy as a bee and marches with the time with a vigorous pace. The visit of Sir Stafford Cripps will arouse in him as strong an interest as in any other young student of Politics, whereas the strange schemes of Jinnah will hardly find a greater critic than himself, for he has only recently written a book entitled, " Sir Stafford Cripps' Mission and Akhand Hindustan ", which has been written with a powerful pen, exposing the vagaries of the Pakistan Scheme and proving

convincingly that it is not only harmful to the national and Hindu interests, but also extremely injurious to the Muslims themselves. The book has attracted wide attention and is likely to prove as one of the nails in the coffin of the Pakistan Scheme.

Diwan Narendra Nath had his early schooling at home by private tutors. In 1880, he appeared in the Entrance and passed both in Calcutta and Punjab University Examinations. Three years later, the Punjab University was granted a charter and he passed the first Arts Examination, standing high in order of merit for which he was awarded a Government Scholarship for two years. In B. A. Examination he stood second in the Province, taking Science, Philosophy and Persian as his elective subjects. In 1886 he passed M.A. in Philosophy, securing good second class, although in the beginning he took Physics for his Master of Arts degree.

It would be of interest to mention here that during his student career, he translated into Urdu, John Stuart Mills' famous book "Liberty", which was published in 1887 when he got his M.A. degree. The beauty of the work lies in the fact that it does not appear to be a piece of translation : it reads like an original work. But it is surprising how this young aristocrat, belonging to one of the most loyal and conservative families, thought of translating a book, which contained

very revolutionary ideas. I cannot say whether he was inspired by his tutors or fellow-students or he received the necessary inspiration from other sources; but all the same it is impossible to ignore the fact that he did something, which could not possibly be applauded by the officials of those times. No wonder that his entire public career was later on inspired with a background of national ideas, which he is always maintaining before him as an ideal while advocating the cause of the Hindus, for which he has fought so valiantly all his life.

Immediately after the termination of his student career, he was nominated as Assistant Commissioner and on the 3rd February, 1888, was posted as Gurdaspur as a probationer. Two years later, he was transferred to Multan and confirmed in his post. Later on, he worked as District Judge in various places like Jhelum, Ferozepore and Rawalpindi. In 1893 he was selected to preside over the National Social Conference. In 1895, he was appointed as Deputy Commissioner of Montgomery. During his official career, he remained incharge of districts like Gujranwala, Gujrat and Multan where his work was considered so satisfactory that he was given the chance to officiate as Commissioner of Lahore Division in 1911. It may be mentioned here, that Diwan Bahadur Narendra Nath (he was given this title in 1908) was the first Indian to be appointed as Officiating Commissioner in the

Punjab. But that position instead of opening a brilliant career seemed to have closed on him all doors of future progress. Shortly afterwards he was reverted to his job of Deputy Commissionership. After about a year, again the vacancy arose, to which he was not appointed to officiate as Commissioner, although now, as before, he was the senior most on the list. He made a vigorous representation to the Government, which paid little attention to it. Of course, he was promised that it would not debar him from future chances to officiate. Next year he went for a year's leave on furlough to England to personally represent his case before Lord Crew, the then Secretary of State for India. The memorial submitted by him to the Secretary of State was considered but not accepted. Any way, he returned and resumed his duties. But very soon, a crisis arose in his official career, when a similar chance to officiate as Commissioner, was not given to him. Sir Reginald Craddok, the then Home Member to the Government of India issued a circular that no Indian be appointed as a Commissioner, even though he may be senior-most on the list. This meant that the fittest man for the job should be ignored. Diwan Bahadur Narendra Nath considered it not only derogatory to his prestige, but also took it as a national insult. He immediately sent in his resignation. This was in the year 1916. Sir Michael O'Dwyer, the-then Lt.-Governor of the Punjab, very much regretted his re-

signation, but expressed his inability to interfere in the Central Government's orders. Lord Harding, who was then Viceroy of India, could be approached by Diwan Bahadur Narendra Nath, through various eminent Indian friends, but he did not think it worth his while, and left the job as a protest. It is needless to mention here that there was a vigorous agitation at that time. The entire national press of the country wrote bitterly against this action of the Government in not taking respectable, well-placed and tried Indians in key posts. Diwan Bahadur Narendra Nath, however, retired with some loss to his pension, which he had not so far earned fully ; but I think the financial loss sustained by him resulted in the gain of his prestige in the public.

Immediately after the termination of his official career, the Government recognised the injustice done to him and proceeded to award him the title of Raja. which he accepted. The end of the official career of Raja Narendra Nath marks the beginning of his public career, for being unable to sit idle, he at once found means and ways to keep himself busy. The public received him with applause and admiration and a brilliant political career lay before him. But he chose to be a champion of the Hindu cause only and it can be said to his credit that he has been carrying on his task during the last many years, with single-minded devotion.

In 1921, with the advent of Mont-Ford Reforms, Raja Narendra Nath entered the Punjab Legislative Council (as it was then called) un-opposed. from the Land-holders Constituency. It is noteworthy to mention here that from 1921 till 1937, he was always elected un-opposed. During the sixteen years of his legislative career, he has contributed enough to deserve a respectful place among the distinguished Legislators of our Province. Thrice he was offered Ministership in the Punjab, but he always refused, although he was Leader of the Opposition, in two Councils for about six years. Of course, he exerted his rights to suggest the names of other Hindu leaders, for the Ministerships and his recommendations were always considered. Though never a Minister himself, he was more often than once a Minister-maker in the Punjab. When I asked him as to why he chose to remain a King-maker, though the crown was offered to him repeatedly; he paused and said: "You know that we are in such a minority in this Province, that a Hindu Minister cannot do much for his community and only those who want to have the glamour of office, would accept this thankless job. The Public is never satisfied and much blame is thrown on the shoulders of a Hindu Minister, although the poor fellow is generally helpless." Though this candid expression of views silenced me completely, I could not help reflecting upon the pitiable state, in which our Hindu Minis-

ters have been placed from time to time.

Before concluding his Legislative career, I would like to make a mention of his last act on the Legislative stage. With the advent of Provincial Autonomy in 1937, Sir Sikander Hyat Khan requested him personally to accept the Ministership. As usual he declined, So Mr. (now Sir) Manohar Lal was appointed as a Minister. This gentleman, in spite of his vast learning and ability, has no following in the Legislature, because he entered the House as an Independent candidate from the Punjab University.

Raja Narendra Nath, in order to strengthen the hands of his nominee Minister, chose to support the Unionist party. This action was so much resented by the Hindu public that a very bitter agitation was started against him in the Hindu press, excluding of course, the "Tribune" of which he is a Trustee since 1931. He was much criticised for lending his valuable support to the Unionist Party, which is generally considered to be anti-Hindu. The Hindus could not swallow this pill. They thought that another Chhotu Ram had appeared upon the scene, but as a matter of fact, Raja Narendra Nath's policy was to give a chance to Sir Sikander to enable him to translate his ideas into actions and fulfil his promises to all the

Punjabees, irrespective of class, creed or colour. Raja Sahib, inspite of the tough opposition stuck to his guns manfully, till he himself discovered that the Unionist Party did not deserve his support and were rushing through some measures, which were definitely injurious to the Hindu interests. The crisis came, when he differed with the Cabinet on the Bill relating to the Redemption of the Mortgaged Lands for debts, on which interest equal to the principal had been paid. Raja Sahib accepted the principle of redemption, but wanted it to be applied to mortgages after the passing of the Land Alienation Act. The Cabinet did not agree. He submitted a memorial to the Governor requesting him to withhold his assent. His Excellency gave the assent. Raja Sahib resigned from the Council. The clouds of misunderstanding disappeared at once. The public found that Raja Sahib was clinging to the Legislative chair, not for personal glory, but for the sake of some principles which he held dear. He at once regained the lost confidence of the Hindus of this province.

Outside the Legislature, Raja Narendra Nath has been a popular figure among the Hindus, particularly in the Hindu Sabha Circles. For many years he remained President of the Punjab Provincial Hindu Maha Sabha and once presided over the All-India Hindu Maha Sabha Conference, held at Delhi

in 1927. The address delivered by him showed his deep love for Hinduism and Hindusthan. His position as a great Hindu leader of the Punjab, was acknowledged by the Government, when he was appointed as the only Hindu delegate from this Province, to attend the First and the Second Round Table Conferences, held in London in 1930 and in 1931. Immediately after that came Mr. Ramsay McDonald's notorious Communal Award, which shattered all hopes of the Hindus and in disgust Raja Narendra Nath, along with Sardar Bahadur Sardar Ujjal Singh, refused to attend the Third Round Table Conference. Raja Sahib is of the opinion that these Conferences were held in London more to expose the Indian differences before the English public than to help the Indian cause, and in this job, Sir Samuel Hoare, the then Secretary of State for India succeeded well. The British public had an occasion to see the bull-fights among prominent leaders of India, who in the garb of defending their respective communities gave an excellent lever in the hands of the British Press and Public to condemn India and her aspirations. However, the loss of the Indian interests resulted in the gain of prestige, titles and high offices, that were showered by the Secretary of State on many "loyal and faithful", but distinguished Indians.

Diwan Bahadur Raja Narendra Nath is undoubtedly one of the most respected

and distinguished personalities of this province. One may differ with him in politics or may disagree with his mode of working, but none can withhold his meed of praise for his sincerity of purpose. When he takes up a cause and feels its righteousness, with unflinching zeal and devotion, he will pursue the path till he attains his object. While doing so, he will not generally listen to public clamour, but will always depend upon his own ripe judgment. He does not belong to the category of leaders, who consider it their safety to side with the majority by echoing their views, demands and sentiments. Opposition cannot over-awe him nor can hostility un-nerve him. He will stand manfully against all public onslaughts and yet do the things he feels right.

When he was selected as the only Hindu delegate from the Punjab to attend the first Round Table Conference held in London in 1930, the Hindus felt insulted at this meagre and unfair representation granted to them, because even the Sikhs, who were in greater minority than the Hindus of this province, were alloted two seats. There was a great uproar in the Punjab press. The action of the Government was condemned; public meetings were held; a systematic agitation was started and Raja Sahib was requested by the Hindu press and the Public at the Punjab not to attend the Conference as a protest. But he refused to

listen to this public demand because he felt that by his presence to the Round Table Conference, he would be able to exert some influence to safeguard the interests of the Punjab Hindus. Moreover, he also felt and, I believe, not without justification, that in case of his refusal, the Government would at once throw the bait to some more ambitious, but less zealous Hindu leader and, thus, the best interests of the Hindus were likely to suffer. There is no dearth in every community, in every province, and in every country, of such men, who pick up loaves of offices thrown by others in a spirit of protest or sacrifice. Armed with such arguments, which he never cared to reveal or explain to the public, but inwardly convinced of his righteousness, he went to London twice to attend the two Conferences, wherein he found things quite different from what he had imagined. The Hindu interests were mercilessly butchered at the hands of Mr. Ramsey McDonald, the then Prime Minister of England, who as a shrewd and far-sighted statesman, was anxious to win over and placate the Muslims at the cost of the Hindus, presumably to prolong the British stay in India.

Later on, however, when Raja Sahib discovered that his presence could be of little use to his community, he refused to attend the Third Round Table Conference, without any public demand. I have mentioned this

episode in the life of Raja Narendra Nath not with a view to defend or expose him, but just to show his bent of mind, grit and determination in public affairs. He does not depend upon the views of the crowd, but generally relies upon his own ripe judgment. That is why he is somewhat misunderstood by the public. In some quarters he enjoys the reputation of an autocrat. This is probably due to the stiff exterior, which he bears commandingly in the public. But those who have had an occasion to study him from close quarters, know how cordial, frank and sincere he is. In private life he cracks jokes, indulges in loud laughter and is a store-house of good humour. With his friends, he makes a lively company, by reciting verses from Urdu and Persian poets—for he has a great command over these two languages. The Gulistan and Bostan of Saadi appear to have remained much under his study, and no wonder that much of the wisdom in him is due to his keen and reverential study of these classics. Reading and writing of books has been his hobby all his life. He is also fond of riding. In 1931, the horse under him fell giving him some injuries, after which he gave up riding and took to evening walks for his health.

A gentleman with broad sympathies, broad vision and a broad out-look on life, he is respected for his character and admired

for his attainments. His sincerity for his friends is well-known. He is a friend of few, but a very good friend indeed. It may take long to win over his sympathy, but once when it is aroused, one can count upon his constant help and support. His spirit of sacrifice has already been discussed above. Whenever the Hindus of this province have been in trouble, they have found in him a strong champion of their cause. Instead of trying to live in the lime-light through clever press propaganda, posing as a great champion of Hindus, he would rather do something substantial to satisfy his conscience, and yet he would like to go without proper reward. When he chose to support the Unionist Ministry in the early stages of its career, Sir Sikander Hayat Khan and the Punjab Governor were anxious to get him a Knighthood. Somehow or other, Raja Sahib got this information. He at once wrote to the Governor that as there were indications that the title of Knighthood was likely to be conferred upon him, he wished to make it clear that he was not prepared to accept it. I consider that it was a very prudent step on his part, otherwise the public at large would have understood that it was the price he got for supporting the Sikander Ministry.

For the last several years, Raja Narendra Nath is leading almost a retired life. Sitting in his easy chair, he daily receives visitors of

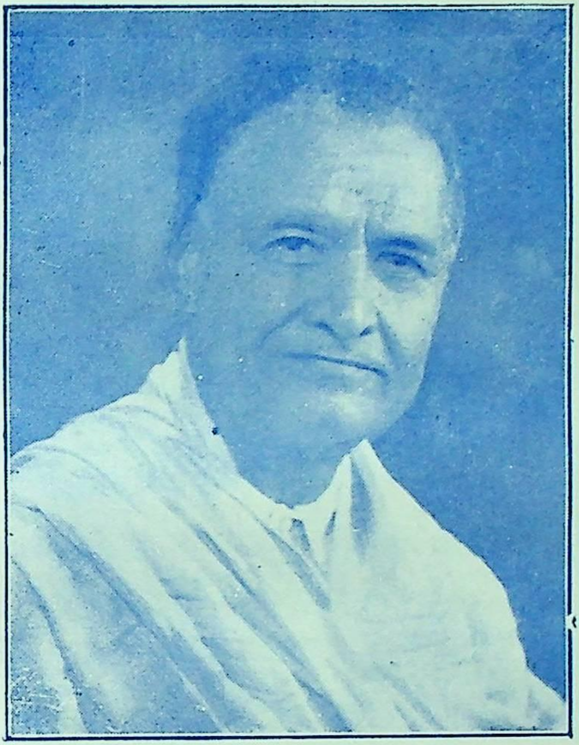
all types, who talk with him on political, social, religious, literary and educational topics and are deligated to find his knowledge up-to-date and valuable.

The late Lala Lajpat Rai is reported to have once called him an "arm-chair politician". May be. But who can deny that sitting in his arm-chair, with the pipe of his *hooka* in his mouth, a pen in his hand and a wise head over his shoulders, this Grand Old Man of the Punjab has rendered so many valuable services to his community and the province as a whole, during the last half a century, that he is now rightly regarded by many competent observers as an Institution by himself.

Bhai Parmanand.

By Pt. Ram Lal Tara, B.A., LL.B.

Of all the different types of courage, the courage to be unpopular is the most rare. Even for those who renounce riches, career, luxury and all that is dear to man, it is difficult to resist the craving for popularity. On it human nature feeds its vanity. It is the sweet reward of sacrifice and impetus that urges man to action. Its love is the weakness of the great and the ambition of those who otherwise become unambitious. The renunciation of popularity in order to court unpopularity, therefore, is the noblest sacrifice that one can make for a cause and judged by this standard, Bhai Parmanand stands as a class in himself. Shaken, broken, but unbeaten, when he emerged out from behind the bars of the Andaman jail, a thin, lean, tottering figure, almost a bundle of bones, through the intervention of that angel amongst Englishmen, the late Rev. C. F. Andrews; he found the country quite different from one that he had left behind when he was sentenced to death—a sentence that was later on commuted to that of life imprisonment in the Lahore Conspiracy Case, as a rebel, a leader of seditionist group who had



Bhai Parma Nand

conspired to overthrow His Majesty's Government in India as by law established.

Like a number of his other contem poraries who later on shone in the political arena with glorious lustre, he too began as an Arya Samajist worker. When the Hindus in South Africa requested Mahatma Hans Raj to send to them some inspiring Hindu Missionary in order to organise them and infuse into them the spirit of Hindudom, his unerring eye fell on Bhai Parmanand, who was at that time working as a Professor in the D. A. V. College, Lahore. "None except Bhai Parmanand can do this work" remarked the Mahatma in a meeting of the College staff and the latter agreed to go abroad in deference to his chief's wishes. He had by this time built a reputation for himself as a man with a mission and possessed of considerable historical knowledge, by the publication of his History of India, in which he exploded many a historical myth that had been blurring the vision of the students of History. He visited East Africa and South Africa enfolding the beauties of Hinduism and carrying the message of hope from house to house. As a result of his mission, there was a considerable awakening amongst the Hindus. In South Africa he came in touch with Mahatma Gandhi and stayed with him as his guest for some weeks.

From thence he was called to England by

L. Lajpat Rai but the latter had left by the time Bhaiji arrived in England.

On his return to Lahore, he became the centre of public interest on account of a sensational search of his house by the Punjab Police during which, it is alleged, some incriminating documents were discovered. The real thing was that his house was occupied in his absence abroad, by S. Ajit Singh, Soofi Amba Parshad and others, who were suspected of plotting a revolution. The secret leaked out and they having got a scent of this disappeared, leaving the doors of his house locked. Bhai Ji who was ignorant of all this, came back and unsuspectingly occupied this house. He was arrested, tried and called upon to furnish security for good behaviour for a period of three years.

In order to save those who had stood as sureties for him, from un-necessary anxiety and harrasment, he resolved once again to go abroad for this period. He visited Trinidad and British Guiana in South America, again carrying the message of Hindutva which was the fire of his blood. L. Hardayal was living as a recluse in the French Colony of Mortnique, to which place Bhai Ji wended his way, on receiving a message from the great and mysterious Lala. To be in touch with him was to incur the ire and suspicion of the bureaucracy in India. Hardayal later on became the founder of the Ghadar Party in

America, which sent thousands of Sikhs and others to India on the out break of the last World War in order, it is alleged, to create a revolution in the country. Bhai Ji, who had obtained the coveted Doctorate of Psychology from an American University during his stay there, and had also got sufficient training in Pharmaceutical work, had by this time returned to Lahore and started manufacturing chemicals and drugs on a small scale. But even in this innocent occupation the bureaucracy smelt rats. " They say that he is manufacturing drugs ; but God alone knows what he is manufacturing in reality " remarked Sir Michael O'Dwyer, one of the most reactionary Lieut.-Governors that this unfortunate Province has ever had ; talking about Bhai Parmanand to Hon'ble R. B. L. Ram Saran Dass, a noted member of the Punjab Council, in those ill-fated days.

Along with the large scale arrests of those who had arrived from America, Bhai Ji too was clapped behind the prison bars, as an active member of the Ghadar Party, the object of which was to upset His Majesty's Government in India by means of revolutionary methods. Defence of India Act was enacted to arrest him. After a prolonged trial, during which his History of India was adduced in evidence to show his " revolutionary " spirit and tendencies, Bhai Parmanand was, along with some others, sentenced to death for " waging war against

the King." This was later on changed into a life sentence and he was transported to Andamans, about the hardships of which he gives a vivid and heart-breaking picture in his book entitled "My life story." The miseries of the Jail life there, proved unbearable to him and he resolved to end his life by going on a hunger-strike. But his case was represented to the Government by Rev. C. F. Andrews, as referred to above, who convinced of his innocence, fought hard for him. He met the new Governor of the Punjab and was ultimately successful in obtaining his release.

In his absence the situation had changed. Glittering with the laurels that he had won, as the leader of the Satyagraha movement in South Africa, which had brought General Smuts to his knees and forced him to become a party to the now-famous Gandhi-Smuts agreement; Mahatma Gandhi had returned to his Motherland with a reputation that had preceded him to the shores of India, the teeming millions of which, hungry for a dynamic leadership, began in a short time, to look upto this mysterious mystic for redemption and deliverance. The Anti-Rowlatt Act agitation, which culminated in the Jallianwala Bagh massacre, had brought about in the country a wide political awakening and the masses whose fond hopes of political advancement aroused as a result of the high-sounding declarations of the British Statesmen, promising them equality and freedom, had

been dashed to the ground by the policy of repression, that synchronised with the successful termination of the World War; were simmering with discontent and disappointment. A shrewd politician and a skilful agitator that he was, Mahatma Gandhi seeing his opportunity and taking time by the forelock, with one bold stride became the central figure of political India. He gave up his clothes as a mark of sympathy for the poor of the country, and preached the doctrine of *Ahinsa*, self-renunciation and self-suffering. All this was novel to the masses. They were in need of a deliverer and they thought he had come. So completely did he capture the imagination of the people that wherever he went he was greeted and accepted as the embodiment of India's aspirations and a symbol of its untold sufferings. Countless stories of his mystic powers and super-human resources circulated amongst the uneducated and the illiterate, had strengthened the confidence of the masses in him. They had discovered their guide, friend and philosopher. Immense was his hold on them. "Fill the Jails" cried he and the old and young vied with one another in becoming 'His Majesty's guests . England stood aghast. India was electrified with expectancy. Behind him was the force of the entire country; before him was the might of the British Empire and exalted was the goal that he had to attain. Great though he was; the magnitude of his task made his step falter.

To make his sure hold on the masses of India doubly sure, he yoked the question of Khilafat—a purely religious problem of the Muslims which had nothing to do with the politics of India—to the question of India's political emancipation and made Hindu-Muslim unity a *sine qua non* of the attainment of these goals.

Swift as a hawk the Bureaucracy pounced upon their opportunity and took the fullest advantage of this false move. Fanatical flames were fanned, the Khilafat question was settled and Muslims were weaned away from the National movement. Hindu-Muslim unity vanished into thin air. There were communal riots throughout the country. Untold atrocities were perpetrated on the Hindus and diabolical were the deeds committed by the fanatics. The Hindus were disgraced, looted and killed. The Congress looked upon all this with a stone-hearted indifference and pathetic helplessness. It did not lift its little finger to help the aggrieved Hindus lest it be dubbed a communal body. And to add insult to injury their Boards of Enquiry made white-washing reports holding the bleeding Hindu equally guilty with the blood thirsty fanatic and repeating meaningless slogan of Hindu-Muslim unity. Why should the blood of a few Hindus and the dishonour of a few women be allowed to stand in the way of the glorious march towards the Temple of Liberty, the progress of which was expected

to be retarded, if spade was called a spade and so the tempest blew and the tide rose, submerging all such tiny considerations.

Bhai Parmanand saw it all. On his release he had found the non-co-operation movement in full swing. On the advice of Mahatma Gandhi, he took over the charge of National education in the Punjab, and worked as Chancellor of Kaumi-Vidyapith in an honorary capacity for more than five years. How could he in whose veins ran the blood of Bhai Mati Dass, the hero who was cut bit by bit and limb by limb; but did not renounce Hinduism, bear the sight of Hindutva being sacrificed at the altar of Pseudo-Nationalism. He was touched to the quick and the blood of the glorious martyr boiled within him. He did not care for his broken health, did not wait to have his well-earned respite; but like the glorious Bhima who had faced the rising waters of the Ganges and changed its course; he leapt forward, unaided and all alone and stamped his foot at the rising tide of Pseudo-Nationalism. "Halt" cried he, "this procession of cant shall be allowed to proceed no further". And mercilessly did he tear the cloaks of sham and presented the true facts in their naked reality. He minced no matters but with a dauntless courage charged the triumphant standard bearers of Pseudo-nationalism with the gruesome crime of carrying Hindutva bound hand and foot in order to sacrifice it at the altar of false gods. He indignantly protested against the Hindus

being made scape goats in this inglorious manner.

That was the turning point in his life. There were two roads open before him. On one side there were cheers of the crowds, triumphant processions, cries of "Jai" and the Joys of popularity, but in return for all this he had to kill his conscience, gag his tongue and witness the teacherous betrayal of the Hindus, unmoved and unaffected. On the other hand there were hisses, tears, unpopularity, abuses and all that love of Hinduism entailed at that time. The choice was between popular leadership and the thorny path of supreme sacrifice. True to the traditions of his family and loyal to the faith of his forefathers, he renunciated a brilliant political career, unquestioned leadership of the Punjab and an alluring future. He chose the path of suffering, sighs and sibilance.

The cumulated fury of the forces of Pseudo-nationalism burst on his head with a violent crash. Who was he to raise a discordant cry while the entire leadership of the land was with one voice shouting victory to the Congress ? How did he dare to differ from the united resolve of a nation ? Crush him. Punish him for his unforgivable insolence. Grind him down with everlasting infamy, so that his example might create awe in the hearts of others who did not see eye

to eye with the custodians of the so-called nationalism. That was the demand. But little did they know the man they had to deal with and the mettle of which he was made. It is easier to move the Himalayas from its base, than to make Bhai Parmanand budge from the resolve that he makes. They hurled insults at him, covered him with abuse and used every undignified contrivance to which disappointed mobs resort to intimidate those who do not fall into line with them. He remained unmoved and unaffected and treated all such moves with the contempt they deserved. Countless were the stories circulated to discredit him in the eyes of the people, but he hurled defiance at all those who lowered themselves to such base designs. He was called mad. Yes he was mad, mad with the love of Hindutva and mad for the uplift of Hinduism. Unless one becomes mad with an idea, it is impossible to attain the ideal. And mad i deed was Bhai Parmanand, mad at the treacherous betrayal of the Hindus. Little did he care for the jeers and hisses of the crowd. He lifted the banner of Hindutva unruffled and unaffected by the storms that burst upon him. Against his panoplied self-complacency the lance of abuse broke in vain.

All alone had he lifted the banner of revolt, but as sanity dawned and the things began to reveal themselves in their naked realities, such eminent personalities as Pandit

Madan Mohan Malviya, Lala Lajpat Rai, Swami Shradhanand, Dr. Moonje, Mr. Jaykar and a host of others realised the truth and nobility of his mission. They came and joined him repeating his slogans The movement of Hindu Mahasabha gathered great momentum and even eclipsed the so-called National organisations. That was a tribute to the foresight and wisdom of one who had stood like a rock amidst a hundred tornadoes of Pseude-nationalism when scores of others even more eminent than him, had given way before their furious gusts.

But soon the situation changed. An All-White Commission set up by the late Earl of Birkenhead, the then Secretary of State for India, produced a commotion throughout the length and breadth of the country and a wave of resentment submerged all. To add insult to injury the noble Earl challenged India to formulate a united demand. Touched to the quick and in order to give a united reply to the British Bureaucracy, a movement for formulating a Constitution having the backing of all the different shades of opinion in the country was started and one by one all those who had come to his side drifted away from him, being carried off their feet by the flood of public opinion. But like the Polar Star, he alone stood constant, while stars of even greater lustre changed their course and there he stands up to this day unmoved and unchanged, an inspiring example of constancy

and steadfastness. There is hardly another leader in the country who can compare with him in unshakable and unflinching devotion to a cause with such unwavering tenacity. And after all this, it is an undoubted source of consolation and happiness for him to see that the new theories of the Muslim League have helped to disillusion the Congress leaders and have brought home to them the fallacy of gaining Swarajya by means of Hindu-Muslim unity.

Undemonstrative, unassertive and un-aggressive, he at the first sight gives you the impression of an aggressively ordinary man of homely qualities, with no touch of conspicuousness. Calm and unruffled he sits in his house on the Shish Mahal Road on an uncovered charpoy basking in the winter midday sun ; an unassuming figure of extra-ordinary simplicity and renuuciation. He has the bearing of a weary man tired and disappointed with life ; but the latent lightning that lingers behind the seemingly lusterless eyes, which flash to purpose, reveals the master mind that lurks behind an otherwise un-impressive exterior. Defiant and irreconcilable he flares up at the mere idea of lowering the power and prestige of the Hindus. The policy of the present day Pseudo-nationalists who have failed to think and act as Hindus and against whom he has waged a relentless war giving and receiving no quarter, opposed even by those for whose sake he staked and sacrificed

his all ; has made him a strange haunting figure of unrest and indignation. Hindutva and no other damned nonsense is the creed of his life, and he has burnt all his boats to do and die for the holy cause. Whether a thing is good or bad for the Hindus as such, is the only touch-stone on which he tests every proposal and he rejects it or accepts it according to that test alone. No other considerations weigh with this man of iron resolve, whose unflinching devotion to the cause that he holds so dear and from which he knows no deviation, is often mistaken for stubbornness and obstinacy. He possesses the fixity of a fanatic and the sombre frenzy of the Darweish of the Desert. But his faith is neither blind nor devoid of reason ; for he possesses a very analytical mind that goes deep down below the surface of things, weighs all pros and cons of a problem and arrives at conclusions guided by pure reason shorn of all sham and sentiment. His mind is guileless but sharp and shrewd so that he can't bear any cant or hypocracy. Falsity withers in his presence. Plain, honest and blunt, he does not hesitate to call spade a spade. No considerations of propriety or politeness stand in his way of stating plain truths in plain outspoken language ; and the courage of his conviction makes him speak out whatever is in his mind without any hesitation or reserve. Accommodating to the extreme, he is uncompromising and unbendable on questions of principle and where person-

alities and principles clash, he drops the former like ballast from the hold without pain and without regret. Even the smallest thing that clashes with his fnndamental principles is sufficient to make him part company with his closest co-workers. His extreme touchiness in this respect is often mistaken, by those who have, not studied him from close quarters for intolerance and lack of spirit of co-operation. Call it what you will, on the questions of principles which he has evolved regarding his conduct so far as his mission of Hindu Renaissance is concerned, he is uncompromising and defiant. He lives and moves in a world of his own creation, a world of Hindutva and no considerations of expediency ever persuade him to emerge out of it even for a short while. It is, therefore, that if you agree with him he goes down like milk; but if you disagree, the ginger is gloriously hot in the mouth. It is rather difficult to know him with a superficial study with which he appears to be a man of moods. Sometimes all smiles and tolerance at others short-tempered, rigid and extremely difficult to deal with, but below these seemingly different qualities expressing heterogeneousness, run under-currents of harmony, that ensure plain sailing even amongst a thousand tempests and hundreds of storms.

Those who have the privilege to know him from the very beginning tell that a distinct change has come over him since his incarcera-

tion, before which he was extremely courteous, polite and tolerant. Full of jokes and joy his hilarity was a great attraction for his friends who flocked to him for fun and joviality. They even say that when he returned from the Andamans he warned his friends of the change that had come over him. It may be, that the hardships that he had to undergo there, the vicissitudes through which he had to pass and the untold sufferings of a devoted wife who in his absence was deserted by even his best friends and left destitute in the arms of fate, to live or die unaided and neglected; might have made a deep impression on him, and shaken his trust and faith in human nature, as he revealed in his touching letter to her, which she received shortly before her death. But whatever be the cause, one cannot fail to detect a subtle bearing of aloofness about him, which makes him keep detached from the rest of the world and there always lurks a subdued feeling of disappointment that damps the atmosphere, even inspite of the fiery enthusiasm for the Hindu cause, with which he permeates it. He entertains feeling of just grievance against the Hindus themselves for whose sake he has sacrificed so much and at whose hands he has suffered the most. Probably from no quarter has opposition to him been so stubborn as from these ignorant people, whose idealism and sentimentalism blind their vision and blur their gaze, so that instead of facing realities and coming to grips with hard facts, they prefer

to grope in the dark aiming at ideals and perspiring for the unachievable. Their idealistic tendencies and weakness to appear just, make them unjust to those who serve them. They would suspect and kick at those whose hearts are full of affection for them and who are ready to die for their cause ; but would hug those to their breasts in all confidence and trust, who have daggers concealed under their sleeves, to plunge at their hearts at the first opportunity. This perverted mentality which they seek to hide behind high-sounding shibboleths and elusive axioms threatens to be a fatal impediment in the way of their emancipation, an object for which Bhaiji has worked and lived. And it is this that fills him with disappointment and distrust which give to him an aloof bearing ; but behind an outwardly cold exterior there lies an extremely human heart ; throbbing with loftiest emotions.

Devotedly loved by his friends and strongly hated by his enemies, he has been a much discussed man with a number of controversies raging around him; but long after these currents and cross-currents with which the path of a public man of eminence is always beset, are put at rest with the passing of time; will the name of Bhai Parmanand be remembered and revered as the Father of Hindu Renaissance.

—

R. B. Ram Saran Das.

By Mr. P. D. Saggi, B.A. (Hons.)
Editor, Punjab Times, Lahore.

Unassuming in manners, simple in dress and gentle in his talk, the Hon'ble Rai Bahadur Lala Ram Saran Das, C.I.E., Leader of the Opposition in the Council of State, is one of the most notable personalities of this province. He is liked by persons of all communities, for he is sincere, hospitable and full of human sympathy for his fellow-beings.

Born in Lahore on the 26th November, 1876, L. Ram Saran Das belongs to a family which attained great distinction in the days before the Punjab came under the rule of Maharaja Ranjit Singh. His great grandfather, Diwan Das Mal, who flourished from 1747 to 1798 was a Commander of the Artillery under the Bhattis. The Zamzama, a historical cannon on the Lower Mall, was then under his command. His personal qualities of mind and body helped him to achieve various distinctions which brought him great respect in the State. The Diwan led a very heroic life. He had one son, Diwan Dhanpat Rai, born in 1796.



R. B. Ram Saran Das

Two years later. Diwan Das Mal died. Shortly after his death. Maharaja Ranjit Singh marched on Lahore and attained the sovereignty of the Punjab. In the changes that followed, all the jagirs and properties of the late Diwan were confiscated and the surviving members of his family were ordered to be massacred. His maternal grandfather secretly carried away the baby—Dhanpat Rai—from Lahore to Batala, where he nourished him in obscurity at great personal risk. Diwan Dhanpat Rai had to lead his entire life in comparative poverty, but he was a contented fellow and had full faith in the dictates of Nature. He married in a respectable khattriya family and had two sons—Lala Ram Dyal, born in 1817 and Lala Mela Ram, born in 1832. The return of the fortunes and prestige of the family was mainly due to his younger son, L. Mela Ram, during whose lifetime the Punjab passed from the domain of the Khalsa to that of the British. Lala Mela Ram had the adaptability and courage to take advantage of the changed circumstances which he turned to his favour.

He started life as a contractor and by dint of his honesty, integrity and hard work rose to the top of his profession. The zeal and energy which he possessed in an abundant measure, coupled with his earnest desire to revive the old glories of his once magnificent family, endeared him to his officers, colleagues and subordinates. He

took the entire contracts of the Amritsar-Pathankote Railway, including iron-work, sleepers, and masonry, which he finished with his characteristic energy well within the contracted time. The Government was much pleased at his resource-fulness and granted him a special reward of Rs. 50,000/- for this performance. In February 1869, he attained the distinction of being appointed a "Darbari" and seventeen years later was honoured with the title of "Rai Bahadur." Whereas his income was enormous, his charities were no less : roughly estimated, these amounted to a million of rupees. He built a magnificent tank near the Lahore Railway Station and sunk many wells in different towns of this province. A hostel to feed the poor and a shop to distribute free flour to the beggars were started by him at Lahore. His donations to public institutions under Government control were Rs. 24,000/- to Delhi Hospital (1864), Rs. 15,000/- to Central Training College, Lahore (1886) and Rs. 15,000/- to the Lady Dufferin Hospital for Women (1886). Rai Bahadur Lala Mela Ram enjoyed great social distinctions at the hands of all. Even the Rajas and Maharajas of various Indian States showed him great courtesy and attention at their Durbars. He died on the 10th of April 1890, leaving behind him two minor sons, the elder being Lala Ram Saran Das.

Thus at the age of 14, the young boy was

deprived of the blessings of his father. At that time he was studying in the Central Model School. After matriculating in 1897, he joined the Government College, Lahore, where he took Science, Sanskrit and History. In 1896, when his uncle died he had to discontinue his studies without taking a degree. His tutors were unwilling to part with him, for he was a sober and thoughtful boy with inclinations towards deep study of various subjects. But there was no alternative. He was then the only male member of the family and it was necessary for him to devote all his attention towards the management of his father's vast estates, contracts and zamindari. Therefore, at a very young age, Lala Ram Saran Das had to shoulder heavy responsibilities. But he gave a good account of himself be devoting his entire time, attention and energies towards the self-imposed task and the results were marvellous. Very soon he acquired a deep insight into business affairs and with the help of his vast resources coupled with his own skill and industry, he started the first Spinning and Weaving mill in this province. This mill was formally opened in 1897 by Sir Dennis Fitzpatric, the then Lieutenant Governor of the Punjab, and is to-day employing more than one thousand hands. It would be interesting to mention here that at one time, Rai Bahadur Lala Ram Saran Das himself worked in this mill as a Dispatcher, Correspondence-Clerk and Accountant. Besides, he gained practical experience as a

Mechanical and Civil Engineer and is now considered to be a good Engineer, Not only that. He did everything to extend his business in various ways. Once he undertook large contracts for the construction of a Division of the Nagda-Mathura Railway where he was employing about 12,000 men at a time. Various bridges, railway lines and magnificent buildings have been constructed by his firm, known as Messrs. R. B. Mela Ram & Sons, Lahore.

Along with his vast business activities and commercial enterprises, he has always been taking a keen and active interest in public life. At the age of 22, he was nominated a member of the District Board, Lahore and held that office creditably for 20 years. He also worked as a Municipal Commissioner for about 18 years. In 1909, the title of "Rai Sahib" was conferred on him and the next year he became a Rai Bahahdur. In 1914, he was awarded the Kaiser-i-Hind Gold Medal and in 1916 was honoured with the "C. I. E." Two years later, under the Montford Reforms, he was elected to the Punjab Legislative Council, as it was then called, and did valuable work there. He used to make fine speeches, supported by facts and figures, in every session and his views were received with due attention by all concerned.

It was in 1920 that the Rai Bahadur came into lime-light by his election to the

Council of State. Only one seat is allotted to the Hindus of this province and there were seven more candidates in the field including the late Lala Harkishen Lal. It was really a fight between two giants and Lala Ram Saran Das surprised his friends and foes alike by polling single-handed more votes than all the votes of his seven rivals put together. This was a great victory in the history of elections in this province. But it made the Rai Bahadur all the more humble and gentle and after thanking the electorate publicly he promised to safe-guard their interests and there is no doubt that he has been true to his professions. His brave and fearless advocacy of India's cause, during the last seven years, as Leader of the Opposition in the Council of State, has brought him respect and admiration from all quarters. His speeches have generally been regarded as a useful contribution towards India's progress on constitutional lines.

Several years ago, the Right Hon'ble Dr. Sir Tej Bahadur Sapru paid a flying visit to Lahore. At a grand reception held in his honour by the Punjab Literary League, Sir Gokul Chand Narang, in welcoming the distinguished guest remarked that Sir Tej was one of those few eminent Indians who were at once trusted by the Government and respected by the Public. No doubt, the same can easily be said about Rai Bahadur Ram Saran Das without any modification. He has

received great recognition at the hands of the present Government. After inheriting a seat in Durbars, he attended Lord Elgin's Durbar held in Lahore. He was a Government guest at Delhi Coronation Durbar as also at the Durbar held by H. R. H. the Prince of Wales at Lahore in 1905. He was also invited recently to attend the Coronation of their Majesties in London and was the guest of the British Government there. In 1906 he was nominated a member of the Committee of Management, Government School of Engineering and of the Victoria Jubilee Institute in 1907. In 1905 the Government appointed him as Joint Secretary of the Kangra Valley Earthquake Relief Work, and he justified his appointment by rendering very valuable services to the helpless and the needy at much personal sacrifice. In 1906, the Rai Bahadur was exempted from the operations of the Indian Arms Act—a distinction which the Government bestows upon few subjects. In 1933 he was the Northern India Chamber of Commerce delegate to the London Session of the Federated Chambers of the British Empire. He was also a Government delegate to the Reserve Bank Committee which met in London and in 1937 was a delegate to the Empire Parliamentary Conference held in London.

As regards his public life, he is equally popular with all communities. Many societies

and organisations have honoured him with offices. He is President, Punjab Sanatan Dharma Pratinidhi Sabha; General President of the Sanatan Dharma College Managing Committee; President, All-India Khatri Sabha; and being a big landlord himself is a prominent member of All-India Land Holders Association.

In business life of this province, his name is held in the highest esteem. He is Director, Imperial Bank of India; Chairman, Advisory Committee of the Central Bank of India Ltd., (Punjab Branches); Chairman, Indian Institute of Bankers (Pb. Branch); Vice-Chairman, British India Corporation Limited, Cawnpore; Director, The Indian Trans-Continental Airways Ltd., Ex-Chairman, Northern India Chamber of Commerce; Vice-Chairman, Gwaliar State Economic Board of Development; Member, Punjab Government Development Board; Director, Sutlej Cotton Mills Co., Ltd, and last though not the least, Chairman of the Sunlight of India Insurance Co., Ltd., Lahore.

In U. P. he was given a civic address and was entertained by the Municipal Board of Cawnpore as well as of Lucknow. This goes to show his popularity in other provinces as well. He has served on various Standing and Select Committees during the last 30 years in the Provincial as well as in the Central Legislatures.

The most outstanding thing about the Rai Bahadur is his religious bent of mind. Even from his boyhood he was fond of religious studies. Generally people turn to religious performances in order to better their material prospects or to overcome some difficulties and misfortunes. It is really a sight to see this multi-millionaire (who can easily command all the comforts and luxuries of life with the help of his great wealth) devoting each morning several hours to religious performances. Even his heavy business responsibilities and public engagements cannot stand in his way. He must always begin his daily programme after prayers. He is also a great student of various religions, and has studied thoroughly the sacred books of the Hindus. He says that he has also read with much devotion and profit the Holy books of the Muslims, the Sikhs and other religions. That appears to be the main cause of his non-communal tendencies. He has respect for all religions and hatred or prejudice for none. So people of allcommunities like him equally. During conversation with him, one can easily have an idea of his deep scholarship and wide learning in matters religious. It may be mentioned here that the Rai Bahadur appears to have no liking for books on poetry, drama, novel, fiction or short-story, though he is a great admirer of Indian Music, Painting and ancient Architecture.

The Rai Bahadur is also a much-travelled gentleman. He has travelled throughout India, Dutch East Indies, Jawa, Bali, Malaya, Siam, Indo-China, Burma, Ceylon, Egypt and has also visited every country of Europe, except Russia, Sweden, Denmark, and Spain. It may be mentioned to his credit that throughout his wide travels in the East and West, he retained his usual Indian dress, which was greatly admired both at home and abroad. He says that sight-seeing is his hobby and that made him travel so much. During his visit to Europe he managed to go to the North Cape, saw there the mid-night sun, snow even on sea level and the highest glacier of Europe. In one of the plays of Shakespeare, a character says: "I have sold my lands to see others'." Such, appears to be the case of the Rai Bahadur who must have undoubtedly spent a lot of monoy and time in travels which have in turn made him so rich in experience and thought.

Deep religious studies have made him thoughtful, sober and un-emotional. He can sit for hours together in meditation. Yet he is very active and alert in his business and public life. In business he is accurate like a mathematician, and far sighted like British Traders. Even the minutest details in home, office, or factory receive his careful attention. Having imbibed the true spirit of religion, he would never injure the feelings

of anybody. Even with his domestic servants, he behaves cordially and is loved and respected by them rather than feared as a master. He likes comforts, but hates luxuries and has a lively sense of humour. He is a great philanthropist and his charities exceed one million rupees which have been paid to various educational institutions, hospitals and other public bodies. He is very fond of children and finds delight in doing himself childish things before them.

——



Swami Rama Tirath

Swami Ram Tirath.

By Pt. Ram Lal Tara, B.A., LL.B.

In the year 1873, on the Diwali day, when the little village of Murariwala, in the District of Gujranwala, was illuminated and *Hari Bhagats* were chanting devotional hymns to the accompaniment of ringing bells and chinking cymbals, a son was born to Gosain Hiranand. The child came into this world crying, as is the case with all new-borns, but as soon as the sound of the chinking cymbals and *bhajans* of the devotees caught his ears, he suddenly stopped crying. This upset the mother as well as the nurse and they exchanged looks of anxiety. The nurse nervously examined the child; but found that he was quite alright. He seemed to be listening to the devotees' songs with great attention. When the nurse went away, an elderly lady who was present, alarmed at this sign of preocociousness on the part of the new babe, had chillies waved around his head and thrown into the sacred fire, in order to keep away evil eyes.

The child continued to pay the same attention to the hymns chanted every evening

at the temple. When he was about six months old, he used to begin crying as soon as the devotion began. He would not stop till his father took him to the temple. These were the early signs of Tirath Ram's devotional and spiritual bent of mind, which later flooded the world with the light of *Vedanta*. He was a lovely child, and became the pet of the whole village. After passing his primary examination from the village school, he was placed at Gujranwala, under the care of Bhagat Dhanna Ram, a friend of Gosain Hiranand, his father. Bhagat Dhanna Ram discovered in the son of his friend, a child with an extremely religious bent of mind and he could easily see that from him the world would receive light. He, therefore, gradually fanned the fire of devotion in him along with his educational studies and moulded him for the great work that he was to do afterwards. Tirath Ram was greatly devoted to Bhagat Ji to whom he looked upon as his spiritual *guru*. Bhagat Dhanna Ram too looked after the child with great affection and interest.

In April 1888, Tirath Ram passed his entrance examination from Gujranwala, standing 38th in the list of the successful candidates. He was greatly disappointed with this result as he had all along been a brilliant student and his teachers expected a much better position for him. The major portion of his time was always devoted to religious studies and devotion and as the boy

had a greater leaning towards his spiritual pursuits; this interfered a great deal with his educational studies. This was the reason why he did not come upto the expectations of his teachers. While he was still a student, he was married at Veroke in a well-known Brahmin family.

In May 1888, he left for Lahore and joined the Forman Christian College. His father being a poor man could not afford to give him much financial help, so Swami Ram Tirath (as Tirath Ram was called later) had to lead a life of extreme poverty. He rented a *Chaubara* in Wachhowali on a rent of Re. 1/- p.m. His Guru, Bhagat Dhanna Ram, with whom he maintained a very close contact used to help him with a small monthly allowance. Swami Ram Tirath worked hard and passed his F.A. Examination with no great merit. His love for religious studies and devotion remained unabated and he passed most of his time in meditation. His parents wanted him to give up his studies and join some service so that he might be able to maintain his own family; but Swamiji was greatly devoted to his educational pursuits and decided to continue his studies. He worked hard and in order to make both ends meet he began to coach his fellow-students in Mathematics. His frail body could not withstand such severe strain and his health broke down. In his letters to Bhagat Dhanna Ram, his Guru, he constantly complains of

his bad health, but the Guru encouraged him in his enterprize and thus proved a source of inspiration to him not only in spiritual pursuits but in his worldly activities too. He was unable to pass his B.A. in his first attempt; the reason being that he paid more attention to the devotional side.

With a bundle of books he used to go out of Lahore, cross the river Ravi and go to the other side where there was silence and peace. There he forgot his books, forgot his coming examination, forgot himself and indulged in devotional pursuits. Once upon a time, when he was studying and was absorbed in his books, clouds gathered in the horizon, and it began to rain. Ram Tirath looked upon the black clouds and at once the idea of the black colour of Lord Krishna flashed upon his mind. He looked upon the raining clouds and raising both his hands up, cried: "O my beloved, Lord Krishna, Thou hast to-day manifested Thyself in this black colour. O! come to me, my beloved! I want to embrace Thee. Why art Thou keeping Thyself at such a great distance from me, who is devoutly devoted to Thee." With these words he began to weep and tears began to rush down his cheeks. He was in a state of ecstasy and lost himself in bliss. When he woke up, he was drenched, his books were spoiled and the clouds had disappeared. He had been lying in this state for hours together.

One day when he was roaming by the side of the Ravi, with his books under his arms, he found a cobra barring his way. "O my Lord, Thou hast come at last. I welcome Thee even in this shape. Come! so that I might embrace Thee", and with outstretched arms he ran towards the cobra, but no sooner had he gone a pace or two than he stumbled and fell in a state of ecstasy. No wonder that in this state of mind, Swami Ram Tirath could not pay much attention to his studies. So he could not get through his B.A. examination, which was a matter of great disappointment both to his parents and to his teachers.

He was, however, a man of great determination and in spite of all the handicaps, that were in his way, he continued his studies, facing many difficulties. In a letter to his Guru, he writes: "To-day I am out of pocket entirely. I have no money to buy either a candle or some oil. I get out of my house and study by the lamp post of the Municipality. Do not think, O Guru, that this state of affairs unnerves me or makes me sad. I am happy to bow to the will of the Lord?" This time he stood first in his B.A. examination. This was in March 1893. He joined the Government College for his M.A. degree and became a favourite of Mr. Bell, the then Principal of the College.

During these days, the fame of Swami

Ram Tirath began to reach the outside world and many a man came to him to have the pleasure of his *darshans*. He was invited to deliver lectures in the meetings of the Sanatanists. The leaders of Sanatan Dharma were greatly struck with the spiritual and devotional attainments of this youngman and looked upon him with great respect and admiration. He used to explain intricate points of theology in a very simple form, and his audiences were greatly convinced with his arguments. Even during these lectures, Swami Ram Tirath used to break down and fall into a state of ecstasy. Sometimes he used to cry and weep and his crying and weeping would not stop inspite of all his efforts. This deep devotion made a great impression on his hearers who could discover in him a light that was destined to illuminate the whole world. Nothing except devotion attracted his attention. In December 1893, when Dadabhoy Noroji, came to preside at the Annual Session of the Indian National Congress at Lahore, he writes to his Guru thus: "A royal reception has been given to Dadabhoy Noroji. People are mad with delight. They shout and dance with joy, but all this affects me not. I have even heard his learned lectures. He sweeps his audiences off their feet, and they clap with enthusiasm. I alone remain unaffected." The Swami had centred all his attention on one object, that is the attainment of God, and so nothing else coould interest him.

During this period Swamiji was changing his residential quarters very often, for he could not get either satisfactory food or comfortable quarters. In March, 1894, Lala (now the Hon'ble R. B.) Ram Saran Das requested him to be his tutor and after great persuasion, the Swami agreed to coach him. The Swami on the request of L. Ram Saran Das shifted to his Kothi and got comfortable rooms. The difficulty of his meals was also solved as the cook there was ordered to prepare his food, according to his needs and taste. L. Ram Saran Das was greatly devoted to his tutor and looked after him with great devotion. In 1895, Swami Ram Tirath passed his M.A. examination and got a temporary Professorship in the Mission College. Dr. Ewing who was greatly interested in him even when he was a student of his college and had got a great respect for him, was very pleased to have him on his staff. He was invited to deliver lectures in the College Hall and Swami Ram Tirath, who had now indentified himself completely with "Ram" and called himself by that name once said in his lecture: "I was misunderstood when I came to deliver my message as Jesus Christ. I have come again to repeat my message and in much clearer terms." This created a flutter in missionary circles and Swami Ram had to cut off his connection with the college. He began to coach students privately as a teacher of Mathematics. At the same time he applied for a scholarship

for higher studies in England. He was, however, not successful in getting it. Though this was a great disappointment to others, yet he himself was quite satisfied with his lot. "I have not got the scholarship for higher studies," he writes to his Guru, Dhanna Ram, "but this does not disappoint me. God seems to have reserved me for something far higher." He had a firm conviction that he had been sent to this world with a mission and for it he was preparing himself constantly.

In the same year he came to Sialkot as a Professor in the Murray College, but after one vear he again returned to Lahore in the F. C. College. as Senior Professor of Mathematics. During this period his internal restlessness increased and the quest for his object continued with unabated zeal. His wife, his son, Madan Mohan and nephew, Brij Lal, used to reside with him; but living amidst his family, Swami Ram used to appear lonely and sad. He passed hours together sitting in silence with eyes shut and tears trickling down his cheeks. He talked with God as if he was sitting in His presence, and then fell into ecstasy in which state he used to remain for hours together. This stay at Lahore was a period of preparation for the great stage that had to come later on. His mind became fixed on the object of his devotion with a constancy and confidence that made the goal within an easy reach. The

transformation came and enveloped him He realized himself. On 29th October 1907, he wrote a letter to his Guru, in which he says: "I have sold my body to God; but I have got Ram in return. Now do not look upon me to do anything. Turn to Ram and He would attend to all your wants as well as mine. I have lost myself but gained Him."

Next year in the month of August, when the College was closed for the summer vacation, Swamiji went to Hardwar. His wife insisted to go along with him to which he did not agree, but she was adamant and accompanied him. On the sacred *Hari-ki-Piari*, he asked his wife to distribute all her ornaments to the needy which the devoted wife did. He went to Rishi Kesh and from thence crossed the Ganges and went up on the Himalayas. There he experienced great spiritual bliss and wrote thus to his Guru: "I have realized my real self. The Self, known as body, is unreal. O Guru, I cannot tell you the bliss that I experience while sitting at the top of these hills and looking down upon Mother Ganges flowing by. Rajas give up their kingdoms to gain this bliss. How can I give it up?"

After some time, however, he returned to Lahore, but by this time the call had come. His inner voice called upon him to fulfil his mission and after passing a period of restlnessness, Swamiji once again went

to Hardwar, renouncing this world finally. From the hills of the Himalayas, he wrote a letter both to his father and to his spiritual Guru, "I am dead ; if you want to come to me, you also die. for one cannot be with the dead as long as one is alive." This short letter was a message to them that he had finally renounced the world as well as all that was of the world. He remained on the Himalayas, lost in devotion. He found himself one with Nature. All differences between, him and other things were lost. Lions came to him, licked his feet and went away. Birds came, sat on his shoulders and then flew away. They did not fear him, nor did he fear any one of them. He had become completely identified with the Lord. He had realized himself. When he reached this state, he came down from the Himalayas to preach his mission and open the eyes of ignorant people with the light of *Vedanta*, He went to different parts of the country acquainting people with the great bliss that *Vedanta* could give them. His lectures attracted all people, both rich and the poor, and the circle of his devotees widened in a surprisingly short time. Every where the great Swami went preaching his gospel of love and oneness with God, and surprising was the effect that his sermons made. Rajas and Maharajas came to him and offered their devotion ; but for him all were alike. For him there was no difference between man and man. He found no difference between himself and others. To him

everything was God and nothing apart from Him.

He decided to give light of *Vedanta* to other people outside India too. He went to Japan and created a great impression. He went to America and there illuminated the materialistic Americans with the light that was within him. When the ship in which he was sailing was nearing the shores of America, one of his fellow travellers asked him : "Do you know anybody in America." "Yes," pat came the Swami's reply, "I have got a friend in America who will make all arrangements for me." "Pray, who is he ?" asked the fellow-traveller. The Swami in reply placed his hand on the shoulder of his fellow-traveller and said with a smile : "It is you." And he was right. He was his friend though he did not know it before. The touch of Swami Ram awakened him as if from sleep and he discovered that he was Swami's friend. It was this man who later on made all arrangements for Swami Ram Tirath, while he was in America. The lectures of Swamiji made a deep impression on the Americans and he dazzled them with the light of *Vedanta.* Wherever he went thousands flocked around him. It was something novel that he gave to them and which they did not possess. To be in his presence was to be near God. Men and women came to him, touched his feet and displayed great devotion towards him.

To them he gave spiritual bliss and peace of mind. To them he explained the intricacies of *Vedanta* in a simple language. His arguments were homely and he employed beautiful parables to explain his points. Numerous were the invitations that he got from different societies and institutions for delivering lectures. His popularity with the Americans aroused in the missionarries, feelings of jeolousy and they looked upon him as a great danger to their missionary activities in India. They tried to create a row but the heart of Swami Ram which was overflowing with the love for all attracted every one to his side. He was looked upon by them as an apostle of spiritualism and harbinger of spiritual bliss. In the materialistic mind of America, he sowed the seeds of spiritualism and upto this day devotees from America come to the tiny village of Murariwala. They visit his house, kiss the walls of the room in which he was born and touch their foreheads with its holy dust, Such is the deep devotion in which Swami Ram is held by the Americans even upto this day.

From America he returned and went straight to the hills beyond *Lachhman Jhula*, and there wrote his last letter to his Guru in November, 1906 : " You and I are one," he says, " and there is nothing more to write." He had become one with God, one with all, one with everybody. And the estless soul which had imprisoned itself

within the body was now dying to be one with the Lord. It could not remain imprisoned within the body any more. On the Diwali day, in the year 1906, Swami Ram entered the Ganges near *Kusha Ghat* to have his bath. The river was in flood and the mighty currents were lifting their terrible heads. Swami Ram went on and on. His disciples on the bank cried and shouted, but he listened to them not. Onward he went and when he was in the middle of the stream, he lost himself in ecstasy and suddenly disappeared below the currents. The devotees and the disciples on the shore beat their breasts, wept and cried. For three days they searched the river but could not find his body. They thought that it must have been swept away down-stream by the strong currents, When they had lost all hopes of recovering it, they were surprised to see Swami's body coming out of the water exactly from the place where it had disappeared. He was in *Samadhi*, his eyes were shut, but the soul had joined its Lord.

His life was short, but in it Swami Ram took such rapid strides towards his goal that he is looked upon as one of the greatest torch-bearers of *Vedanta* for all times. The circle of his devotees is very wide, and it is wider in America than even in India. All his speeches and writings have been published and are read upto this day by his devotees with great devotion.

Rt. Hon'ble Sir Shadi Lal.

By N. B. Sen

It has been rightly observed that 'Indians have distinguished themselves in various professions under the British rule, but nowhere have their talents risen to such heights as in our Law Courts, where it is indisputably recognised that they have held their own with singular distinction on the Bench as in the Bar.' Among such eminent personalities, who have achieved great success and reputation in the domain of Law, the name of the Right Hon'ble Dr. Sir Shadi Lal shines with great lustre. By his deep learning, judicial acumen and intrinsic worth, he has not only raised himself in the estimation of his countrymen, but has also raised the prestige of his countrymen in the estimation of other nations. Great as a lawyer, great as a Judge and great as an administrator, he has achieved greatness all by himself through sheer force of merit. The story of his life is full of interest and inspiration for all those who are fired with ambition to succeed and are aspiring for greatness in life.

Shadi Lal was born on the 12th of May, 1874, at Rewari, District Gurgaon, in a



The Rt. Hon'ble Sir Shadi Lal

respectable Aggarwal family. After matriculating in 1890, obtaining a Government Scholarship, he passed F.A. from the Forman Christian College, Lahore, again winning a Government Scholarship. In 1894, he graduated from the Government College, taking Physics and Chemistry as his elective subjects. This time, he stood first in the Province, and not only obtained a Government Scholarship, but also won the Fuller Exhibition of Rs. 35/- p.m. Next year he passed M.A. in Physics from the Government College, Lahore, standing very high in order of merit.

After having such a brilliant academic career in the University of the Punjab, he was awarded the Government of India Scholarship for prosecution of further studies in England. There he joined the Balliol College in the University of Oxford. It was in this University that he achieved distinctions that have fallen to the lot of few Indians or Englishmen. The wonderful success that he achieved as a student, is still a matter of surprise to many. With his hard work, ability and scholarship, he obtained the Boden Scholarship in 1896 and passed B.A. and B.C.L. examinations of the Oxford University in 1898 and 1899, winning Honours in both. He was also Arden Law Scholar in Gray's Inn, Honoursman of the Council of Legal Education and Special Prizeman in Constitutional Law, Constitutional History and Legal History. These academic distinctions brought him great

reputation and his name became known in almost all the Universities of England.

In 1899, he was called to the Bar and was enrolled as an Advocate of the Punjab Chief Court. Soon after, he was appointed a Lecturer in the Law College, Lahore and also acted as its Principal for some time. During his stay in this College, he made a thorough study of the Punjab Alienation of Land Act and the Punjab Pre-Emption Act and wrote masterly commentaries on them pointing out defects and offering constructive criticisms which were greatly appreciated. His authoritative writings had the desired effect. In 1913 the Punjab Legislature passed a new Pre-Emption Act, which removed the defects pointed out by the 'young Barrister' in 1905. It is a strange coincidence that when this Act was on the anvil, Mr. Shadi Lal was himself a Member of the Punjab Legislative Council and was appointed to the Select Committee, which considered the draft Bill.

In 1902, Mr. Shadi Lal was nominated a Fellow of the Punjab University and two years later, was elected a Member of the Syndicate. In 1909, with the advent of the Minto-Morley Reforms, he sought election as a University Candidate to the newly-reformed Legislative Council of our province. He was opposed by Sir Mohd. Shaffi and Sir Fazl-i-Hussain, who then wielded great influence in this province. But the personal

popularity of Mr. Shadi Lal, due to his academic and professional achievements, helped him to win the election, inspite of such a tough opposition.

His aim in entering the Legislature was not to raise himself in public estimation or to derive benefits of a personal nature. He had a definite mission in hand to perform and was anxious to serve the public in all the constitutional ways he could. His record of work in the Legislature, of which he remained a distinguished member for several years, is excellent. Seldom did he speak, but when he spoke, he kept the House spell-bound by his remarkable control of language, mastery of details and fine manners. His speeches used to be well-prepared, well-polished and well-delivered. As a debater, he was always relevant, knew his ground and never allowed himself to be derailed. He would never pause for a suitable word, nor did he lack ideas. That is why his speeches used to be heard with rapt attention from all sides of the House.

During his stay in the Council, he rendered some valuable services to the Province. He advocated the appointment of District Judges in place of the old Divisional Judges, and the appointment of Subordinate Judges from amongst the Members of the Bar. It was due to his valiant efforts on the floor of the House, that the Civil and Criminal

powers of Judicial Officers were separated and the Members of the Punjab Civil Services were allowed first class Travelling Allowances to maintain their prestige and dignity. In 1911, when the Punjab Municipal Bill was on the anvil, he took great interest in it and single-handed fought for the grant of Local Self-Government to Local Bodies. His strong advocacy of the cause and his debating skill were greatly appreciated in and outside the Legislature. But his most outstanding achievement, as a legislator, was his persistent effort to raise the Punjab Chief Court to the status of a High Court. It would be of interest to mention here that several years later, when this demand was conceded to by the British Government, it was Sir Shadi Lal, who adorned the Lahore High Court as its first Indian Chief Justice.

But the reputation of Sir Shadi Lal depends mainly on his legal attainments. As a Lawyer, he was brilliant, forceful and convincing. Few could compete with him in his deep analytical powers, thorough preparation and skilful presentation of his cases before the Law Courts. This brought him respect of the public and admiration of the Bench and the Bar. A critic, once writing in the "Tribune" of Lahore, compared him with Sir John Simon, who is one of the greatest lawyers of Modern England.

During his career at the Bar, Sir Shadi

Lal conducted many notable cases of this province, but the most sensational case conducted by him was the Rani Case of 1911. With his masterly defence and brilliant advocacy, he saved Rani Bhagwan Kaur from the gallows. This is one of the most notable cases in the legal history of India and a detailed study of the same throws a flood of light on the legal genius of Sir Shadi Lal. A memorable feature of the defence was that Sir Shadi Lal placed, in the course of the proceedings before the High Court "a very carefully prepared wooden model of the whole premises, (where the scene of occurrence was laid), made accurately to the scale of four feet to an inch, and constructed so that each storey of the main building could be taken off to show the exact position of the various rooms, passages and stair-cases concerned."

If Sir Shadi Lal was great as a Lawyer, he was greater as a Judge. After having a brilliant career at the Bar, he was elevated to the Bench in 1913 as a Puisne Judge. Several years later, when he was appointed as Chief Justice of the newly-formed High Court of Lahore, the entire country felt jubilant over this recognition of a deserving merit. Some of the leading Papers of India admired the Government for this selection and called it a step in the right direction. It now fell upon the shoulders of Sir Shadi Lal to justify the great trust and confidence

reposed in him by the British Government. During the period of twenty years, when he adorned the Bench of the Lahore High Court, he discharged the functions of this high office with ability, independence and dignity, earning admiration from all quarters. A competent biographer, writing anonymously in "Indian Judges" writes thus of Chief Justice Sir Shadi Lal :

> "It is on the Bench that his legal attainments and wide range of intellectual powers have had full scope. On the judicial side, his judgments are monuments of legal learning that deal out impartial justice to all the subjects of His Majesty, high and low alike. They have always commanded respect both in and out of the province. His legal acumen, keen insight, power to grasp and probe the most complicated points of law, great analytical faculties and lucidity of expression make his judgments models of judicial pronouncements and inspire confidence and esteem in the public mind."

When Sir Shadi Lal was a Member of the Punjab Legislative Council, he had advocated the introduction of many a Reform in the Judiciary of this province. Now he enjoyed full powers to translate his thoughts into action. He, therefore, made full use of his position as Chief Justice, and introduced so many reforms that the period of his stay is rightly called by many competent observers, as an "Era of Reforms". It was in his times that the possession of a Law degree was

made essential for candidates seeking admission into the Judiciary of the province. The old practice of recruiting Munsiffs from the clerical staff has been abolished for good. The system had its inherent defects. Some of the men, with low means and poor education, having no experience of Law, used to deliver ridiculous judments that provided food for jokes in the Bar Rooms. Sir Shadi Lal raised the status of Munsiffs, passed orders that they should be recruited from amongst the practising lawyers and revised their scales of pay and allowances. This naturally attracted competent men who raised the standard of efficiency. He also ordered that all the Subordinate Courts be inspected yearly by High Court Judges: this watch over the Judiciary had beneficial results, because the unworthy were punished and those who worked well were rewarded. He also made efforts to remove the sluggishness of the Subordinate Courts in the matter of Civil Suits. This resulted in the much-needed saving of time and expense of the Law Courts. At the time of making appointments, promotions and transfers, His Lordship used to appreciate merit above all, and always upheld the claims of competent persons without any considerations of caste, creed or colour. This naturally brought him into conflict with some of the professional communalists of our province. But being a man endowed with a clear head and strong heart, he sternly suppressed malacious agitations started from time to

time by vested interests and a hostile Press. Such agitations died a natural death, when it was discovered that Sir Shadi Lal's only aim was to uphold merit and that he had absolutely no communal tendencies, nor was he in favour of bestowing favours upon his favourites.

At the time of his retirement from the Lahore High Court, a farewell address was presented to him on the 3rd of May 1934, by the leading Sikhs of this province. The address stated *inter alia* :

> "During your tenure of office as Chief Justice, the reputation of the Court has risen high and we do not think it out of place to add that the Punjabees of all castes and creeds have always prided themselves on Your Lordship's even-handed administration of justice in this Province. As the Chief Justice of Lahore High Court, you have not only proved yourself a great Judge but also a great administrator. Your Lordship's success was not of intellect alone but of character also. You have been simple, honest and impartial and by your industry, integrity and impartiality, Your Lordship has built traditions of Administration of justice which will remain a model for future generations to copy and follow."

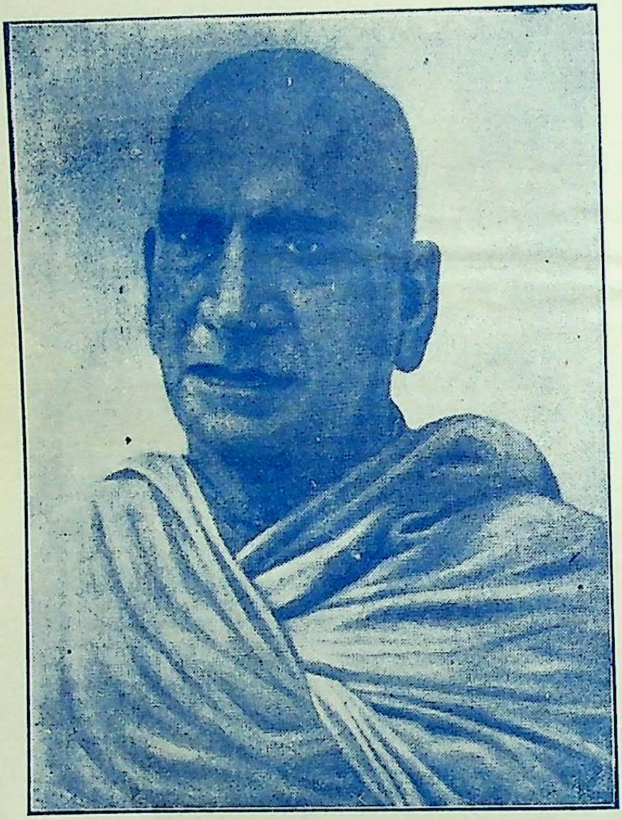
> "All communities alike have benefited at Your Lordship's hands and we. Sikhs, would be wanting in duty if we refrained from expressing our appreciation of the great services you have rendered to the province."

Last, though not the least, Sir Shadi Lal made vigorous efforts to remove Bribery, Corruption and Communalism from the Judiciary of our Province. How far His Lordship succeeded in his object is a moot question. Suffice it to say that his brilliant successor, Sir Douglas Young, who took charge from him as Chief Justice of the Lahore High Court had also to exert a good deal, throughout his stay of about eight years in this province, to remove the above evils. With what results, we all know. As a matter of fact, the germs of these diseases have found the climate of this province very congenial for their breeding and anybody who succeeds in destroying them will perform nothing but a miracle. Bribery and Corruption are still rampant whereas Communalism and Nepotism have many well-wishers in this province.

It was thought that after his retirement from the Lahore High Court, Sir Shadi Lal would give the benefit of his rich experience to the province by entering Public life. But before he laid reigns of his high office, he was appointed a Member of the Judicial Committee of His Majesty's Privy Council in England. After working there for about five years, the Right Hon'ble Dr. Sir Shadi Lal resigned, as the climate of London did not suit him. His Lordship's colleagues on the Privy Council were greatly struck by his ability, scholarship and judicial acumen. At

the time of his departure, they expressed very high opinions about His Lordship's work and worth as a Judge.

Since 1939, Sir Shadi Lal is enjoying his well-earned rest. He needs it. It was hoped that he would once again play his part in the Federal Legislature, as and when it is formed in India. But a very unfortunate thing has happened. In the beginning of 1944, Sir Shadi Lal had a severe attack of thrombosis of the brain; with the result that he generally remains unconscious. He is confined to bed, has lost all faculties of speech and hearing, and cannot recognise his visitors: his memory having completely failed him. Of course, he is getting the best medical treatment that is available in India and it is prayed that he may recover ere-long, so that he may be able to serve his country with his ability, experience and merit, by virtue of which he has earned so much of glory for himself and his Motherland.



Swami Shraddhanand

Swami Shraddhanand.

By Prof. Lal Chand, M.A.,
Gurukula Kangri, Hardwar.

"A tall, magnificent figure bearing itself with commanding grace comes to meet us. A painter of the modern school would welcome it as a model for Christ, one of medieval tastes would see in it a form of the apostle Peter—though a trifle, tall and commanding for the fisherman. Mahatmaji bids us welcome and we pass into his simple furnished room dominated by the tinsel symbol *Om*. In my own room, they have covered a table with pure white cloth and have placed upon it two brass vases full of red flowers joined by a heap of bright coloured flowers. No guest has ever had a sweeter chamber. A servant pours water on our hands, and gives us a towel, and leaving our shoes outside we pass into a room where food is served. We bow our heads whilst Mahatmaji says grace. I have heard many graces, but none like this. Our host's rich sonorous voice lingering long over the Sanskrit vowels makes the perfect music of penitential thanks-giving."

Such are the words in which Mr. J.

Ramsay Macdonald, M.P., afterwards the Prime Minister of England, gave his impression of Mahatma Munshi Ram, when he visited the Gurukula in 1914. So beautiful is the whole article describing his visit to and giving his impressions of Gurukula, that I cannot resist the temptation of quoting one more passage from it.

"When the meal is ended, we go round the school. All is order and happiness . . . In the cool of the afternoon we walk out into the jungle, Mahatmaji telling us as he goes, what is heard. The clothing, the grouping, the pose, the long staff curiously recall the pictures of walks in Galilee, which we used to look at on Sundays in our young days. I alone in my English dress being an incongruous speck in the tableau and its setting. The west blazes into the glory of sunset, the half moon already high overhead pales into a silvery brightness . . . The Gurukula is in darkness. But the blaze of fire comes from the dormitory doors in the centre. Chanting voices fill the quadrangle."

"On mats, on the grass, squat little white figures, sitting like Buddha images. They neither move nor take notice of us. They have finished their communal worship and are now alone in silent contemplation."

"Harder than adamant, tenderer than a rose," such is the heart of a perfect man,

says an ancient verse. The happier, the synthesis of seemingly opposite qualities we find in a man, the nearer he approaches to perfection. Such sweet synthesis we find in Swami Shraddhanand. But we must look back before we proceed.

Nanak Chand, Gulab Rai and Sukhanand are respectively the names of the father, the grandfather and the great-grandfather of Munshi Ram, afterwards known as Mahatma Munshi Ram and Swami Shraddhanand.

Nanak Chand, the father of Munshi Ram was born in 1827. As a child he had learnt worship of Shiva from his father and he continued it through life with faith and fervour. When Nanak Chand was 18, he decided to leave the house and earn his own livelihood. After several years of fruitless search for a lucrative job, matters seemed at last to take a favourable turn Those were the days of the Mutiny of 1857. Many Punjabees had helped the British and secured good jobs. Mounting a poor pony, Nanak Chand also rode out to try his fortune and joined a band of Sikh soldiers bound for Hissar. In many places he took active part in suppressing the Mutiny. As a reward for his services he was made a Police Inspector. Nanak Chand served in the Police department in several places in U. P., Benaras, Balia, Bareilly, Mirzapur etc. He was very expert in tracing and capturing notorious dacoits.

He was deeply devoted to God and was an ardent admirer of Tulsi Ramayana. His wife combined tenderness with commonsense in an uncommon degree and never fondled her children excessively. To her was born in 1856 at Talwan in Jullundur, Munshi Ram, the youngest and the most promising of her four sons.

Munshi Ram could not receivt regular education, as his father was being continuallytransferred from place to place. But we learn not only in schools. The whole universe is a univer sity and all creaturs, all things, all events teach the man who has eyes to see and ears to hear. Too much of book lore tends rather to deaden energy, initiative and originality. This irregularity in school education was compensated for, however, by the richness and variety of experience and a knowledge of the ways of the world. Much of his education was carried on in Benares. It is there that he matriculated with distinction in the year 1877.

However, irregular his schooling had been, there were some things in which he had been very regular. From his childhood he had been fond of physical culture. '*Dand*" "*Baithak*' and wrestling formed part of his daily routine. This habit of exercise he continued through life and through it to a great extent, (and in later life through the strict regulation of diet, eschewing all spices

and using only salt and turmeric in his food) he managed, inspite of several diseases that attacked him from time to time, to live and work heroically for three score years and ten.

After his morning exercise, he would take bath and then worship the gods in the proper way, both the son and the father being staunch Sanatanists. It was his rule never to take breakfast without first worshipping idols in the temple. Once it so happened that as he was going to enter the temple of Vishwa Nath, he was stopped by a sentry on duty and asked to wait outside, for a Rani had gone in to worship the God. Till she came out, he could not get in. "What!" thought the young devotee, "Is there partiality even in the house of God. Surely such a God is no God for me." And he bade goodbye to idol worship then and there. Later when he entered College and read European philosophical literature, he became a confirmed atheist.

Another influence that moulded his mind at that time was that he regularly attended the Katha of Tulsi Ramayana that a certain *Bhakta* used to recite in Benares.

In 1877, he was married. Before dealing with his married life, let us first finish his student life. In 1878, he was admitted in the F.A. class in Benares. His father had been

transferred to Bareilly ; so his restraining influence was not there. Instead, there were jolly companions whose principle of life is 'eat, drink and be merry'. Even when he was in school, he was indulged a great deal, but the trust his father reposed in him checked him from many pitfalls. Now the road was clear, the royal road to ruin. He spent his time in revels and festivities, in drinking, in gambling, in seeing dances, in attending poetic conferences, in novel reading. His fondness for novel reading had a bright side too ; he improved his English wonderfully. With youth, wealth, influence and recklessness, he took to evil ways which told upon his health. He was stalwart and possessed a robust and powerful physique. He ate twice as much as an ordinary man. He walked so fast that his companions had to run to keep with him. But even *he* could not break the laws of health with impunity. Illness came and almost wrecked his powerful frame. Illness prevented his passing the Intermediate examination and he went to his father in Bareilly. In Bareilly the society was even worse ; the wealthy men there kept concubines and spent their time in luxury and indulgence. It was with these that he made acquaintance but here he *also* met the Sanyasi who turned the whole tide of his life.

Munshi Ram and Dayanand both were in Bareilly in the year 1882. Who brought them together ? The power that rules the

world, that fixes the time for every event. 'It is not in man that walketh to direct his steps.' The Director directs and brings about marvellous meetings at the appointed time. L. Nanak Chand, the Police-Inspector was ordered by the Government to see to it that no disturbance was caused by the lecture of the leonine Sanyasi. The appearance and the speech of the Swami impressed him so much that after coming home he pressed his son to attend his next lecture. The son went. He saw, he heard, he marvelled. "Wonderful, ins't it? he reasons so well without knowing English.' He returned home completely hypnotised. That tall, powerful, radiant personality, that thundering lion, that fearless hero, that gracious saint, who could resist his magnetic influence. The athiest Munshi Ram was drawn to his Guru inspite of himself.

He heard from somebody that the Swami got up at 3 A.M., went to the forest and returned after daybreak. Fired with curiosity he got up at 3 A M. the next day, took a companion with him and followed Dayanand stealthily. After some time Dayanand quickened his pace. The two friends began to run, but coming to a point, where the road branched in three directions, they lost sight of him, could not decide which way to go and returned home. The next day, getting up very early they came and hid themselves near this very point. Now pursuit was easier.

They saw Swami Dayanand run, but they did not lose sight of him. At last they found that he slowed his speed and then coming to a tree set under it in '*Padma Asan*' a particular squatting pose, for an hour and a half in rapt silence, in motionless trance, and then returning to his normal consciousness he come back to his place of residence.

In one lecture Dayanand condemned idol worship. Munshi Ram liked it, but his father disliked it. In another lecture he ridiculed the superstitious belief of Christians that Christ was born of a virgin. Padri Scott took it ill and indirectly it was conveyed to Swami Ji that he would be well advised to keep silent about Christianity, the religion of the Rulers. 'Who can forget', says Munshi Ram 'the lecture he delivered the next day after he had received the warning. I have heard the speeches of many eminent orators, but how can I describe the magic, which the simple but sincere words of the Sanyasi produced on the audience. "People say, do not speak the truth, the collector will be displeased, the commissioner will become angry, the Governor will persecute. Listen ye, who have ears to hear, even if the emperor of the whole world became cross with me, yet will I speak the truth, the whole truth and nothing but the truth." After this he quoted a famous verse from the Gita in praise of the soul. "The soul is eternal and immortal. Weapons cannot cleave it, fire cannot burn it, water cannot wet

it, wind cannot dry it." Warming up, he thundered forth : 'This body is mortal. It is useless to protect it and sacrifice *Dharma*. Whoever likes may come and finish it'. Then casting a piercing glance all around he roared forth : 'But show me the man who can claim to kill my soul. So long as such a hero is not found, I am not prepared even to consider whether I should suppress the truth or not". The audience sat spell-bound. Pin drop silence prevailed.

Several times Munshi Ram, the atheist, raised objections against the existence of God. All his arguments were at once refuted by Dayanand. "You have refuted my arguments", said Munshi Ram, 'but you have not yet convinced me of the existence of God". "I never claimed that I could convince you" said the Swami, "that can happen only by the grace of God". Dayanand left Bareilly, but the seed had been sown in good soil and after three years we witness complete transformation in Munshi Ram.

L. Nanak Chand was in the good books of the collector, who to show his favour offered Naib Tahsildarship to Munshi Ram. So Munshi Ram became a Naib-Tahsildar in Bareilly and for some time officiated as Tahsildar too. Once he went to see the collector. He was asked to wait. In the meanwhile an English merchant came and was at once admitted. This gave a rude shock to

his sense of self-respect. He resigned his post and freed himself for ever from the yoke of Government service. The lion could not be tamed. He burst his bonds and breathed the air of freedom.

Friends advised that Munshi Ram should go to Lahore and study the Law. The proposal was welcomed bythe father and the son alike. The scene now shifts to Lahore. where while he was studying Law, two influences began to work simultaneously upon him -- Brahmo Samaj and Arya Samaj. He was interestedin both. He attended the lectures they arranged. He read the books they published. Once he read in a book by a Brahmo Samajist a refutation of re-incarnation. Fired by an irrepressible curiosity to know what Satyarth Prakash. the masterpiece of Dayanand, had to say on the point, he hurried to Arya Samaj Wachhowali. Learning that L. Kesho Ram was in charge of the library, he spent about two hours in finding out his house. Reaching there he learnt that Lalaji had gone to the Telegraph office where he was a clerk. Thither he repaired only to know that Lala ji had just gone home for tiffin. Again going home he found that Lala ji had gone back to office but would return finally in an hour and a half. So he spent this time in hanging about the house. When the librarian returned from office, Munshi Ram was asked to wait for some time, but when he said that he had waited the whole day, L. Kesho Ram without entering his

house went straight to the library and gave this enthusiast a copy of the Satyarth Prakash. The master and the masterpiece both exercised a strange fascination upon him. Eagerly he read it through and decided to become a member of the Arya Samaj. The hour of grace had arrived. The sinner was converted into a saint. The atheist became a devotee. When he raised the last cup of wine to his lips, he felt he saw the image of the master wearing only a loin cloth, standing staff in hand before him. He dashed the cup and the bottle against the wall and never touched them again. With the same passion he flung away the last dish of meat to the great surprise of his friends. They knew not that Munshi Ram had finally and utterly rejected all that tended towards sensuality; that in the deeply religious sense a conversion had taken place and that henceforward he was to live in the world as a knight errant, as a divine worker and warrior protesting and fighting against all manner of evil to establish the kingdom of heaven upon earth. Whatever he did, he did with a characteristic thoroughness. Thoroughly he had enjoyed, thoroughly he repented, thoroughly he renounced. With him there was no doing things in a wavering half-hearted manner. The storm came and swept away all the rubbish. What he left, he left for good. He cast 'no longing lingering look' on the life of self-indulgence, that he renounced. He bent his energies to his studies, creditably passed the final examination in law and

began to practise as a full-fledged pleader in Jullundur in 1885.

The day was a momentous one, both for himself and the Samaj, when he joined the Arya Samaj. That day when he stepped into the Samaj Mandir,a musician was singing in a beautiful tune, "My doubts have all fled away at the sight of Thee, my Lord!"

Utar gaya mere man ka sansha

jab tera darshan paya.

At that time he was asked to say a few words before the audience. He said something to this effect. " Hired men cannot preach. Every Arya must be a preacher and spread the gospel of truth wherever and whenever he can. We must practise what we preach. Thus alone can our mission succeed. Our lives should be living sermons on the truths we profess."

From 1885 to 1902 he practised as a lawyer. His aim was always to defend the right. He soon became a very successful pleader. He earned plenty of money and had a splendid bungalow built for himself.

As has already been said he was married in 1877, about the time that he matriculated. He had no hand in choosing his wife. Very few of the older generation have had any hand in

such matters. It is an affair between parents on both sides. These things are slowly but surely changing. Why should they who are to live together for life, not even see each other before marriage. Why should they not know each other's tastes, habits, disposition ? By reading the novels of Scott, Munshi Ram had formed romantic visions of the compelling attraction and captivating grace of the lady of one's choice. The reality proved different from romance and therefore he dived deeper in dissipations. His dreams were shattered and to console himself he read more novels and drank more wine. But later experience of married life proved that nowhere in the whole world could one find a wife, so faithful, so devoted, so self-scrificing as an Indian wife. Once finding him sad, she enquired the reason and being told that he had run into debt by his dissipations, she at once parted with her gold bangles. 'Take them, pay off the debt and cheer up'. It was her habit, as it is the habit, generally, of an Indian wife, though modern light is changing these beautiful traditions, to take her meals after her husband taken his. Once he returned late in the evening intoxicated and indisposed. He was laid quietly in bed. He vomitted, then sleep overpowered him. All this while, his wife had kept awake nursing him tenderly. When he regained his consciousness, she gave him a glass of milk and after that, after midnight she took her meal. Seeing all this selfless service, tears came to the eyes of Munshi

Ram, tears of gratitude for his faithful wife and he prayed to God to make him worthy of **her.**

He taught her to read and write. He took her out for morning walk with himself. He looked after her very tenderly, and satisfied all her desires. In 1891, she passed away leaving behing a chit, in which she had written with her own hands " You will easily get a more beautiful wife, but pray, for my sake do not forget to bring up our children lovingly and tenderly". There was no question now of marrying a more beautiful wife. He was already wedded to the service of the Arya Samaj. His children were taken care of by the wife of his elder brother. She brought them up like her own children ond thus freed Munshi Ram completely for the service of his religion.

One day his little daughter was singing " *Eeea Eesa bole, teru kya lage ga mole.*"

Repeat the name of Christ ; it does not cost you anything.

She had just returned from the Christian Mission School, where she studied. The father was startled ; he pondered over this problem and came to the conclusion the it was dangerous to teach girls in a mission school. To provide for their education, he along with L. Dev Raj conceived and created the Kanya Maha Vidyalaya, Jullundur, the premier institution of its kind in the Punjab.

With the advent of L. Munshi Ram in Arya Samaj, a new chapter begins in its history. Pandit Guru Dutt was of opinion that Vedic and Sanskrit studies should occupy the prominent place in the curriculum of the D. A. V. College, while Mahatma Hans Raj and others of his way of thinking believed that it was impracticable, if the institution was to remain affiliated to the Punjab University. They could agree to giving only a very subordinate place to Vedic and Sanskrit studies. Pandit Guru Dutt was warmly supported by L. Munshi Ram. Due to different ideals in education and different views regarding meat-eating, a split took place and Arya Samaj was divided into the Culture Party and Mahatma Party. Mahatma Munshi Ram began to lead the Mahamta Party. He was a very successful pleader, but worldly ambition and social service go ill together, for they go against each other. For some time the struggle continued. The service of Arya Samaj gradually gained the upper hand and professional practice began to dwindle. A paper ' Sat Dharma Pracharak, was started to carry on the propaganda of Arya Samaj and eradicate social evils. In those days Mahatma Munshi Ram, with a party of devotees used to go early in the morning through Jullundur, with the beggar's bowl in his hand, singing songs of devotion and collecting funds for the Arya Samaj. In his autobiography while recalling the innocent ways and singing service of those days, Mahatma Munshi Ram

confesses that those days were the happiest period of his life.

A word about his relations with Pt. Guru Dutt and Pt. Lekh Ram. They were a noble trio, full of sincerity, faith, frankness and passion for the service of Arya Samaj. Guru Dutt advised him to read the works of the Master again and again, for every time new light would dawn upon him. Munshi Ram and Lekh Ram often went together where a controversy was to be held or an anniversary to be celebrated. When Lekh Ram was assassinated, his parting words were 'Let the work of writing continue uninterruptedly.'

A faithful assistant of Mahatma Munshi Ram in his preaching trips to villages round about Jullundur was L. Chiranji Lal Pahlwan, who would pass through the main bazars, singing songs and gathering men till he came to where Munshi Ram was seated and forthwith the lecture began.

The Mahatma Party was taking a very active part in holding controversies with Christian Priests, Muslim Maulvis and Sanatanist Pandits. The party was well-known for its uncompromising attitude, its straigt-forwardness, its outspokenness. The College Party prided itself upon its calculating mentality, its prudence, its tactfulness. Religious controversies were the order of the day. Every Arya Samajist was a controvertia-

list. Muslims, Christians, Sanatanists, all felt the aggressive force of Arya Samaj. The Sikhs and the Marhattas had no doubt defended Hinduism with the sword. But here was arisen a new body to defend the faith of Rishis not with the sword, but with the word of truth, the force of reason. Irrepressible enthusiasm, penetrating intelligence, aggressive spirit bore down all opposition and astonished all adversaries. Seeing the speedy spread of the Vedic faith in all directions, Muslims, Christians, Sanatanists, Dev Samajists, spread the fiction that Arya Samaj is a seditious body, that aims at overthrowing the British Raj. As a matter of fact, nothing could be farther from the truth. But for the British attitude of religious neutrality, which the Arya Samaj so much values, there would have been no scope for the spread of truth. But inimical propaganda was feverishly busy and produced suspicion in the minds of the British officials. The Patiala State went a step further and arrested all Arya Samajists at once. The Arya Samajists kept cool and firm in that hour of distress. The one man who more than any other fortified the imprisoned Arya Samajists and fought on their behalf was Mahatma Munshi Ram. He helped their families and defended their case. He brought able lawyers from Lahore to fight for the cause of Arya Samaj. The State was forced to withdraw the case it had instituted against the Arya Samajists.

We must now go back to the time when the D. A. V. College party seceded from the Arya Pratinidhi Sabha. After earnest meditation over the best means of serving his master and his mission he came to the conclusion that the Gurukula of Dayanand's dreams should be brought into existence. That way lay the salvation of India. The children of to day are the nation of to-morrow. But how and where are the children being brought up and what sort of nation will they thus grow into ? Surely the tender buds cannot blossom properly in the foul and contaminated air of the cities. Far, far away from the turmoil and tainted air of the towns take these little saplings and plant them in the free and fresh atmosphere of the jungles near a mountain or a river. Thus alone can they bear fragrant flowers and delicious fruits, thus alone can they furnish cool, peaceful shade for troubled souls.

Imbued with such ideas Mahatma Munshi Ram made a stern resolve to start a Gurukula in the very lap of Nature. People laughed. Where was the money to come from ? Who would send his children to the jungles for 16 years ? But our hero stood firm against ridicule. He stuck to his resolve. He went out to collect funds and vowed never to step into his house till Rs. 30,000/- had been collected. He spent days of toil and nights of vigil to realise the dream of his Guru, Money came : children came. A suitable site

between the 'Nilgiri' and the 'Nildhara' with Himalayas on the one side and the Ganges on the other was offered as a free gift for Gurukula by L. Aman Singh, a great philanthropist.

Those who had ridiculed began to respect both the dreamer and the dream. The jungle was cleared; huts were built and the great soul with 20 children began his novel experiment far away from the din and dirt of cities. Tigers roamed freely at night about the place where the Gurukula was started. They were angry with the man who had usurped part of their empire. They roared and the children trembled, but the strong protecting arm and the stout courageous heart of our hero were always with them to comfort and encourage. Under his loving guidance, they learned to face with courage the dangers of the forest and to bear cheerfully the inclemencies of the weather.

When Munshi Ram became a pleader he was called L. Munshi Ram. When he took charge of Gurukula, people began to call him Mahatma Munshi Ram. Richly he deserved that title. The sacrifices that he had made, were not the sacrifices of ordinary men. Only a magnanimous soul could do such magnificent deeds. His life, as a matter of fact, is one long series of glorious achievements. He renounced his practice, he renounced his

pleasures, he renounced his beautiful bungalow, he dedicated his press, he dedicated his sons, he dedicated his life for the service of the Gurukula. The Gurukula was the one passion of his life, the most dominant idea which inspired him.

Referring to his students he would often say that they had done him a lot of good. Trying to raise them he had raised himself. Put a self-respecting, capable, responsible man at the helm of affairs; all the hidden greatness in him automatically appears. If you would raise yourself, undertake an honourable arduous task. The task challenges the brave soul, which wakes up with tremendous force to achieve its goal. Blessed are they that *will* to do great deeds, for they will become great indeed.

He took a keen and personal interest in the welfare of each of his *brahmcharis*, was with them in work and in play, in meals and in prayer, watching them, restraining them, exhorting them, inspiring them.

When they fell ill, he nursed them like a mother. He always sought, both by example and precept to make them strong, intelligent, virtuous, brave, fearless, patriotic, austere and fit in every way to serve their religion and their country.

Sometimes murmurs were heard from some of his weaker students: "Our degree is not recognised. Our institution is not affiliated. We shall not get any government service. What shall we do after graduating?" Invariably on such occasions he would quote this beautiful line from a famous saint and poet and bring back confidence to the diffident souls.

Jab dant na the, tab doodh diyo,

Jab dant diyo, Kya ann na diyo hain.

"When I was without teeth, O Lord, you gave me milk from the mother's breast. When you have given me teeth, will you keep me without food?"

But though he had absolute reliance on God, he had self-reliance too in a pre-eminent degree. During his life-time he had started Agriculture and Ayurvedic classes in Gurukula and to his followers he bequeathed his plan to start a technical college and a commercial college. His able son, Pt. Indra Vidya Vachaspati, the most cool-headed and clear-headed of men, the present Governor of Gurukula, has taken up in right earnest the plan of starting the two colleges: appeal for funds has been issued, money is pouring in and within a year or so we hope to see an addition to Gurukula of the two useful colleges. Mahatma Munshi Ram had another dream that Gurukula should be self-sufficient as regards food and clothing. We

have begun to grow our wheat. We are growing our own vegetables and fruits. We have our own dairy, cows for milk and she-buffaloes for butter. We have our own Khadi department, our own splendid pharmacy, our own industrial department. In all these directions Pandit Indraji is effecting great improvements with the help of Acharya Priya Vratji Ved Vachaspati, the very embodiment of sweetness and light and other able and earnest colleague. The day is not far distant when we shall have to purchase nothing from outside either to feed or clothe ourselves.

Once asked by a high government official to get the Gurukula affiliated, Mahatma ji replied, " Let there be at least one independent educational institution in India entirely free from government control and influence.

We have three colleges here already. The Veda Colleges, The Arts College and the Ayurveda College. In the Ayurveda College, Allopathy and Modern Surgery are taught along with Charak and Sushrat, so that students have a comparative knowledge of both the Indian and the Western Systems of medicine.

Most of the subjects in the Veda College and the Arts College are common, with only this difference that in the Veda College, there is an advanced

course in Veda and in the Arts College, an advanced course in Literature. Veda, Upanishadas, Darshan, Sanskrit, Hindi, English, and Arya Siddhant are compulsory for all. One elective subject has to be chosen out of Philosophy, History, Economics and Chemistry. Industrial Chemistry forms an essential feature of the Chemistry course, and students learn to make various kinds of soap, oil, phenyle, ink, pain balm etc. The aim is to achieve a synthesis of all that best in the cultures of the East and the West, Ordinarily in Indian universities a student has no intimate or first hand knowledge of his ancient classics or his own culture. About 30 years ago when I was a student in F.A class in the D.A.V. College, L. Lajpat Rai in a lecture said : "When Muslims meet together, they quote from Urdu or Persian poets, but when Hindus meet, they quote from Shakespeare, Milton, Wordsworth, Tennyson, Keats and Shelley" When I got a job in Gurukula in 1919, I found to my great delight that here students quoted from Sur Das and Tulsi Das, Kali Das and Bhav Bhuti, Valmiki and Vyas, Kapil and Patanjali, Vedas and Upanishadas, as freely in their speeches and essays as Muslim students quote from Hafiz, Sadi, Zauk, etc. Brahmcharies are verily rooted in their own culture. They live in it, it lives in them.

Plain living and high thinking is a prominent feature of the institution. Bare-headed and bare-footed, with only a Khadi shirt and knicker, boys move about in the biting cold of winter and the scorching summer sun.

One thing that struck me so much when I joined this institution was the look of childlike innocence in so many grown up able college students. To train the understanding and yet retain childlike innocence is, I believe, a great achievement. Really great men remain childlike to the end of their life.

Hindi being the medium of instruction throughout even in the college, the students readily follow all they are taught and, therefore, when they graduate they are better informed than other graduates both in ancient and modern knowledge. Several years ago, when the Right Hon'ble Srinivas Shastri visited Gurukula, the students held a debate in Hindi on an important political subject. The students were so well informed on the subject and spoke so fluently and eloquently that Srinivas Shastri came to the conclusion that it was quite practicable to impart higher instruction through the medium of Hindi. In this, as in several other directions, M. Munshi Ram has acted as a pioneer, as a bold, original and enterprising adventurer. Several times Gurukula students have won medals and trophies in the All-India Inter University

Hindi and Sanskrit debates held in the Benares Hindu University. Pandit Jaichandji, Vidyalankar, an able graduate of Gurukula has won great distinction by writing in Hindi a monumental history of India and winning the Mangala Prasad Paritosak (The Indian Nobel Prize) for writing the best book in History. So Pt. Satya Ketu ji, Vidya Alankar, Ph.D, has won the same prize by writing a standard work on 'The Maurya Dynasty'. In most Hindi newspapers and magazines, Gurukula graduates are working as editors and assistant editors. In Gurukula students acquire great facility in speaking and writing in Hindi.

Another feature of Gurukula Kangri is the quality of fearlessness that students develop by living in close proximity with forests. Several years ago when the Gurukula was on the other side of the Ganges, a leopard once entered the premises. I was teaching on the upper storey. A cry was raised that a leopard had entered the garden. At once two of my students rushed to their rooms, seized their hockey sticks and attacked the ferocious beast. I cannot forget that day. I marvelled at the boldness of the *brahmcharis*. Fearlessly they fought with the leopard, received and gave blows and ultimately compelled it to retreat and hide in a bush, where it was shot dead. What frightens others is fun for them. Several years ago a few of our brahmcharis entered a

dense forest and from there brought to Gurukula at great risk and with great difficulty the young one of an elephant. They wanted to keep it as a curiosity, but the forest ranger coming to know of it, came and took it away from them. Several times they have caught very very big cobras, put them in cages and fed them and then when they have had their fill of the fun, let them off again.

Another important feature of the Gurukula is the intimate personal contact between the teachers and the taught, There is the same difference between other graduates and Gurukula graduates as there is between the products of big factories and the products of cottage industries.

We give them knowledge, but Mother Nature in the lap of which they live and move all the 24 hours gives them health, strength, energy and inspiration. Our boys sing on auspicious occasions the following :

Ban parbat men nadi nir men mata jo paya sandesh teri punya pataka le kar phaila dunga desh videsh.

"Taking thy flag in hand, O my *Alma mater*, I shall spread through the world the message that I have heard in the forest, the mountain, the river and the stream."

Says Wordsworth in one place :—

"One impulse from a vernal wood
Can teach you more of man
Of moral evil and of good
Than all the sages can."

Who inspired the sages who wrote the Vedas and the Upanishadas, the Ralmayana and the Mahabharata. Freely they ived and moved and had their being in the beautiful scenes of Nature. Frcm her they drew inspiration and wrote immortal works.

So Shakespeare says in 'As You Like It':

For this our life, exempt from public haunt,

Finds tongues in trees, books in the running brooks,

Sermons in stones and good in everything.

The Gurukula is becoming increasingly popular every day. This year so many boys have sought admission in the first primary class, that another wing is going to be added to the hostel to accommodate them. Boys are admitted at the age of 7 or 8. They have to live in Gurukula for 14 years, 10 years for the school course, 4 years for the college course. The school course is like the ordinary

course outside, with this difference that special attention is paid to the teaching of Sanskrit and the ancient religious scriptures and that Indian History is taught from the national stand-point, so that students learn to respect their ancestors for their material, intellectual and spiritual greatness, and not to look down upon them as semi-barbarians. Moreover, boys in the primary classes devote one period every day to spinning. One of our boys, Mr. Shanti Swarup, has won a silver spinning wheel, for standing first in an All-India spinning competition.

'I have dwelt at some length in my appreciation of Gurukula, because it is the dearest creation of M. Munshi Ram. I feel tempted to write more on this point, but I must restrain myself for want of space. I conclude with the famous remark of Mr. J. Ramsay Macdonald on Gurukula: "It is the most momentous thing in Indian education that has been done since Macaulay sat down to put his opinions into minute in 1835."

Mahatma Munshi Ram took Sanyas in 1917, and left Gurukula for the service of the world. From 1902 to 1917, he had zealously worked for the Gurukula primarily, at the same time editing the Sat Dharma Pracharak and attending Arya Samaj anniversaries. Now begins his service in a wider sphere. His magnanimous soul seeks to serve the

Sikhs, the Muslims, the Depressed classes, the famine-striken and the Motherland, not the Arya Samaj and Gurukula exclusively. The *sanyasi* loves all, and is attached to none. He went about preaching the gospel that true Swaraj could be won only by brahmcharya and purity of character. Nations rise by self-restraint and perish by indulgence.

In 1918, a famine broke out in Garhwal. Swamiji issued an appeal for funds; organised famine relief and helped the famine-striken in their distress.

To suppress the agitation against the Rowlatt Act, machine guns were fired upon the mob in Delhi and many were shot dead. The remedy aggravated the malady. The fire burnt higher and hotter. Excitement grew to a very high pitch. The mob was ranged on one side, the police on the other. The government was in a fix. The brave sanyasi came forth staff in hand and said to the Police officials: "Remove the soldiers and I shall pacify the people." The soldiers were removed, the people dispersed, but after some time the police again began to patrol the city and intimidate the people. Excitement rose again. To prevent the excitement from taking a dangerous turn, Swamiji announced that in the Pipal's Park a meeting would be held to honour the victims of machine guns. At the conclusion of the meeting Swami Shraddhanand, bare-footed,

staff in hand, led the way, and behind followed an endless procession of sad, silent and sullen mourners, all bare-footed like their leader. When the procession reached the Clock Tower, about eleven Gurukhas directed their bayonets against the breast of the intrepid leader. Cheerfully he bared his bosom to the Gurukhas and said: "Pierce me first and then fire at the mob." The Gurukhas winced from that leonine voice. They withdrew and the procession passed sadly, silently, sullenly to the end of Chandni Chowk, where it peacefully dispersed.

So great, so deep, so sincere and so practical was the sympathy shown by Swamiji to the bereaved families of the Muslim victims of the machine guns, that they began to worship him as their saviour, carried him to Jumma Musjid and set him on the highest and the holiest pulpit there, to hear a message from his lips. The message that he delivered that day will long be remembered by posterity as the most inspiring message of peace, freedom and unity ever delivered to humanity.

When Mahatma Gandhi suspended his satyagraha (for some people had become violent) Swamiji resigned from the Satyagraha Committee. He could not agree with this step. He could never appreciate nice hair-splitting about Ahinsa. In him

was a synthesis of '*braham tej*' and '*kshatra tej*'. That Satyagrahis should remain non-violent under every provocation was quite intelligible, but how could you be responsible for the violence of mischief-mongers, who might be employed by any interested party to defame the movement.

After the Martial Law days in the Punjab, Swamiji, went there to wipe the tears of the orphans and the widows and mitigate their sufferings. That year only Swamiji was in favour of holding the Congress session in Amritsar, others seriously doubted the advisability of holding it there, as the people after the reign of terror had been very much cowed down. But Swamiji insisted that Amritsar was the right place. It was already a place of pilgrimage in the religious sense, now it had become a place of pilgrimage in the political sense, too. He took upon himself the responsibility of making all arrangements. Inspite of several adverse circumstances, inspite of heavy rainfall and bitter cold, very satisfactory arrangement was made by Swamiji for the proper accommodation and boarding of visitors. The session was a great success. It infused new life in the hearts of the Punjabees. As Chairman of the Reception Committee, Swamiji was the first to deliver his address in Hindi.

Being pressed to take charge of Gurukula again, Swamiji served his dear creation for 2

years more and then again stepped forth like a Knight Errant to help the needy and the distressed.

In 1922, Guru-ka-bagh Satyagraha was started by Akalis. The government sided with the Mahant and inflicted terrible torture upon the Satyagrahis. Seeing his brothers in trouble, Swamiji hastened to Amritsar and ussured the Satyagrahis that Hindus were with them in their trial. Swamiji was arrested and imprisoned in Montgomery jail, where he wrote his famous autobiography: '*Kalyan-Marg-Ka-Pothik*,' the Indian Pilgrim's Progress, which contains a vivid account of how a sinner was converted into a saint, and which should be read by every aspirant after righteousness.

After release from jail, Swamiji learnt that communal riots had broken out in Malabar, Saharanpur, Amritsar etc, that everywhere the Mohammedans had perpetrated indescribable cruelty upon the Hindus. He wept over the fallen and feeble condition of the Hindus and began to work zealously for Hindu Sangathan In the lectures that he delivered to the Hindus all over India he told them that untouchability, caste by birth, child marriage and other social evils, too numerous to count, were eating into the vitals of the society; that they should wake up betimes, uplift the depressed classes, educate the women, raise the age of marriage

and lay special emphasis on brahmcharya. Learning that the Malkhana Rajputs wanted to come back into the Hindu fold, he hastneed to embrace them and established the Bharat Shuddhi Sabha to convert them.

His work for the depressed classes was nothing new; as a pleader he had taken a very active part in uplifting the two depressed classes in the Punjab, Megh and Rahtian. He now set up 'Dalit Uddhar Sabha', a society for the uplift of the depressed classes in Delhi and entrusted it to Dr. Sukh Dev ji, that tireless, selfless, and enthusiastic worker whose services in this direction have given relief to thousands in distress.

To further the cause of *Shuddhi* and *Sanga than*, he started the Urdu 'Tej', which is at present the most popular Urdu daily in Delhi.

Swamiji received persistent calls from the South to ameliorate the condition of the non-brahmans. Our hero ever ready to help where help was needed, went to the South, lectured in many places, gave to the people the message of liberty, equality and fraternity, and started a paper. 'The Liberator' to raise the condition of the non-brahmans.

For a long time need had been felt for a "Kanya Gurukula" for girls, as there

was a Gurukula for boys at Kangri. Seth Raghu Mal, a great devotee of Swamiji promised to give one Lakh for the purpose. So the foundation stone was laid in 1923 by Swamiji in Delhi. The institution has now been shifted to Dehra Dun, where under the efficient management of Shrimati Vidya Vati Seth, B.A., a very austere and selfless soul, the Kanya Gurukula is doing very useful work for the physical, mental, and moral development of young girls.

We have had a bird's eye view of the life of Swami Shraddhanand. One wonders at the inexhaustible energy of this man. Many were the activities in which he took a leading part. Throughout the length and breadth of India, from wherever a cry of distress or need of service arose, there Swami Shraddhanand with the utmost expedition arrived. He was an embodiment of hope, faith, and enthusiaism. He was endowed with a clear sight and a strong will. He was a born leader. Tall and strongly built, he had a very powerful personality. His appearance, his gait, his speech all bore the heroic stamp. He was like a Field-Marshal, who could fight on many fronts atonce with full presence of mind. He was superb in organisation. The success with which the Dayanand Centenary at Mathura was celebrated bears eloquent testimony to his wonderful powers of organisation. He was Kshatrya both by birth and worth. Whatever he did

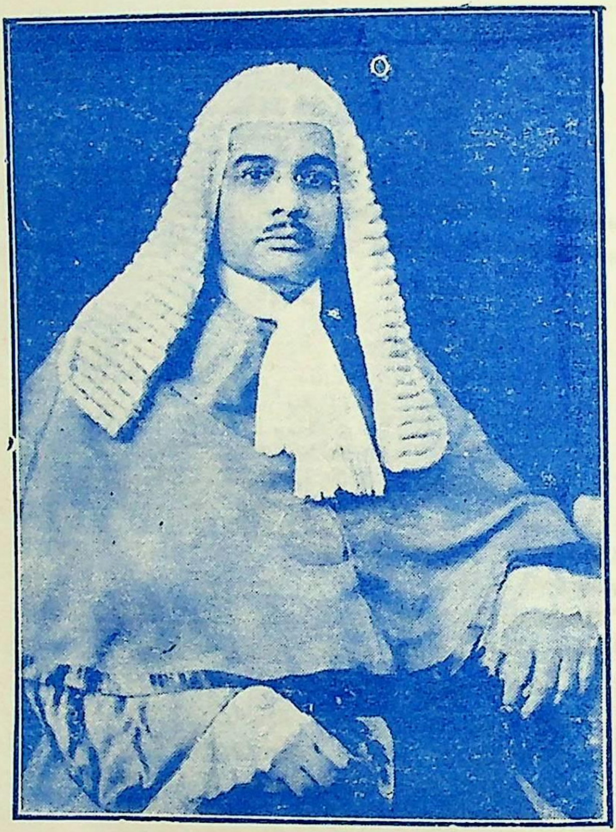
he did with the air of a hero. Whatever he achieved, he achieved with the confidence of a hero. 'A hero is a hero at all points." He marched on, this pilgrim of the path of righteousness and obstacles flew from his presence like chaff before the wind. He was born to conquer and subdue. He lived like a giant amidst a generation of pigmies. He was mighty and magnanimous. By serving the lowly and the lost he relieved the pain of his heart. He never disowned the poor. He never bent his knee before insolent might.

The vigour with which he was pushing on the work of Shuddhi and Sangathan, was very keenly resented by a section of the Muslims, who deputed a fanatic to assasinate him. One day in 1926, while Swamiji was lying in bed, one Abdul Rashid came upstairs and expressed a desire todiscuss some religious question with him. Swamiji replied that immediately on recovery he would appoint a time for the purpose. The visitor asked for a cup of water, which was at once brought. The man drank it, quieted his agitated mind and finding himself alone with Swamiji, took out a loaded revolver and sent three shots right through the breast of our hero, and finished him at once. Hearing the sound of shots, the servant who had brought water rushed to the room to capture the assisin but was shot in the leg and disabled. Then Pandit Dharam

Pal ji, Vidya Alankar, a brave graduate of Gurukula and the personal secretary of Swamiji appeared on the scene, flung the assasin on the floor, got hold of his wrist with a most powerful grip, so that he could not move his hand, kept him pressed beneath his knee till the Police Officer arrived and took from him his revolver.

Truly, it may be said of Swamiji, a hero's life he lived and a martyr's death he died. The day which beheld the funeral procession in honour of Swamiji pass through the bazars of Delhi will long remain a memorable day in the history of that city. People said that such a procession had never been taken out even in honour of kings. May the martyr rest in peace and may the Gurukula—his dearest creation—thrive and prosper for ever.

—



Sir Tek Chand

Sir Tek Chand.

By N. B. Sen

"Four things belong to a judge," says Socrates, " to hear courteously, to answer wisely, to consider soberly and to decide impartially." Anybody who has had the occasion to study the career of Bakhshi Sir Tek Chand on the Bench of the Lahore High Court will agree that as a Judge he displayed all these qualities in an abundant measure. He made legal history for sixteen years and has recently retired with the reputation as one of the most eminent judges who ever adorned His Majesty's Benches in India.

He was born on the 26th of August, 1883, at Nurpur, in Kangra District. His father, Bakhshi Jaishi Ram was a well-known philanthropist and educationist and was a leading member of the Lahore Bar. His name is still remembered with feelings of affection and admiration by all those who came in contact with him.

Bakhshi Tek Chand took his early education at Nurpur and Dharamsala. Later he came to Lahore and joined the Central Model

High School, but shortly afterwards shifted to the D. A. V. High School, from where he matriculated in 1898, in First Division. It would be of interest to mention here that Sir Tek Chand, at one stage of his life, officiated as Honorary Headmaster of this great school for a short time. In 1902, he graduated from the Government College, with Applied and Pure Mathematics as his elective subjects. Two years later, he took M.A. degree in History, standing first in the province and beating the previous record of the Punjab University in the subject. In 1905, he passed the LL.B. examination, standing second in order of merit amongst the successful candidates.

In January 1906, he got himself enrolled as a Pleader and practised for two years in the District Courts of Lahore. During this period his work as a junior pleader in the first important political trial in the province namely, the *Punjabee Sedition Case*, won for Bakhshi Tek Chand the high appreciation of his seniors both in the trial and the Sessions Courts. In 1908 he was admitted as a First Grade Pleader of the Punjab Chief Court.

From the very beginning of his career at the Bar, Bakhshi Tek Chand realised that hard and diligent work paid good dividends, specially in the profession of Law. He had already acquired the habit of hard work and perseverance in his college days. So he re-

tained his habits and used to study his cases carefully and presented them before the Law Courts with skill and dexterity. The results were excellent. Very soon he was marked out as the 'coming man' of the profession. The judges formed a high opinion about his work and worth as a lawyer.

"To succeed as a lawyer," says Lord Eldon, "a man must work like a horse and live like a hermit" And there is no doubt that Bakhshiji has always lived upto that ideal. He has always lived a simple life. This has endeared him to all who have known him, and brought him success sooner than he expected. His colleagues in the profession as also the Judges were greatly impressed by his wonderful knack of putting his cases in a convincing manner, his extensive knowledge of case law and his masterly advocacy, which placed him in the fore-front of the distinguished lawyers of the Lahore Bar. He devoted himself mainly to civil work, comprising intricate commercial and civil cases, but he made his mark equally well in criminal work, whenever any important case was entrusted to him. Notable among the criminal cases conducted by him was the Delhi Conspiracy Case of 1914. The efficiency with which he assisted his Senior, Mr. Norton, won him high appreciation of the latter who was greatly struck by his ability.

Several years later, he took a leading

part in preparing the Defence in the Martial Law Cases of 1919. Those were dreadful days, when the entire province was groaning under the heels of military officialdom. Any one who lifted his little finger in aid of the 'Rebels' was a marked man. Nobody could dare to sympathise with the accused persons, arrayed before the different Martial Law Tribunals, without incurring the serious displeasure of the authorities. Brave hearts grew nervous. Courage failed many. Nobody dared to run the risk. But Bakhshiji unmindful of the danger involved and unconcerned with the grave consequences, came forward and at great personal sacrifice of time and money shared the grief of the victims of oppression; conducted their cases free of charge and allowed his flourishing practice to suffer for the time being. But what he temporarily lost in his practice, he gained in the respect and admiration of the people. It was he, again, who rendered valuable assistance to Messrs. Moti Lal Nehru, C. R. Das, Jayakar, Abbas Tayabji and others in sifting and collecting material on behalf of the public for presentation to the Hunter Committee about the injury caused by the Martial Law administration to the Punjab in 1919. And when, subsequently, a Committee was appointed by the Government to allot compensation to the victims of that administration, Bakhshi Tek Chand was one of its members and he rendered useful service by obtaining adequate compensation

for such victims. This brought him into direct contact with the public life and he began to take a greater interest in public affairs. When in 1920, the Punjab Congress Committee was revived after the dark days of Martial Law, Bakhshi Tek Chand became its General Secretary at the time when all public life in the province had been all but smothered. He, however, resigned that office when the Congress adopted the policy of non-co-operation.

His reputation as a great lawyer and selfless worker in the public cause had by this time travelled beyond the borders of this province. He was requested to defend the famous Defamation suit brought by Sir Micheal O'Dwyer against Sir Sankaran Nair through its crucial stage in Lahore. Needless to say that he conducted the case with his usual skill and ability which were greatly admired by the press and the public of this country.

Shortly after the Martial Law regime, Lala Lajpat Rai returned to the Punjab and began to take greater interest in the public affairs of the province. The great Lala had the knack of finding suitable persons with patriotic leanings for public life. His unerring eye fell on Bakhshi Tek Chand. In him he discovered a sincere man of public spirit endowed with a genuine desire to serve his people. He wanted to make full use of

Bakhshiji and with this end in view selected him to contest, a seat in 1926, as a Congress Nationalist Party Candidate, for the Punjab Legislative Council from the Lahore Constituency, in opposition to an official Congress candidate. Bakhshiji planned his electoral campaign with great care and foresight. With the help of Lala Lajpat Rai and Pandit Madan Mohan Malviya, as also due to the support of various societies, he was able to achieve a brilliant victory at the polls, defeating his rival with a substantial majority. Thus Bakhshiji had a triumphant entry into the Legislature of our province. It was the wish of Lalaji and other leading Hindus that being one of the best intellectuals of our province, Bakhshiji should lead the Opposition in the Council. Great things were expected from him in that capacity. But Fate was weaving another pattern for him.

Soon after his election, he was offered a permanent seat on the Bench of the Lahore High Court in a newly created post. This offer amounted to a great tribute to the legal talents of Bakhshi Tek Chand, as it was the first instance of its kind, where an Indian was offered a Puisne Judgeship straightaway.

To accept the offer was to sacrifice not only a brilliant career as a public man, but also a highly lucrative practice at the Bar; for Bakhshi Tek Chand's annual income at that time exceeded a lac of rupees and it was not

an easy affair to make such a huge sacrifice. But he eventually agreed, finding consolation in the belief that "high legal talent is better employed in dispensing justice than in pleading for it."

So Bakhshi Tek Chand was elevated to the Lahore Bench on the 26th of January, 1927, amidst great acclamations from all sections of the Punjab Press and the public. The loss of the public was the gain of the Bench. His talents now found full scope and from the very beginning he established his reputation as one of the most competent judges in India. His judicial pronouncements earned him applause from all quarters. In the very first Full Bench on which he sat (as reported in I. L. R. 8 Lahore 384), his judgment was characterised as a "Storehouse of legal information" and a "Treatise on the Law of Res Judicata." The reputation thus earned was steadily enhanced by the great ability which he showed throughout his career on the Bench. There is hardly any branch of Law of which he has not got a detailed knowledge. His erudite learning, deep knowledge of the principles of Law and unerring precision of his judgments, placed him in the front rank of judicial giants of the country. It is said that the more intricate and complex the problem before him, the greater was the enthusiasm and the confidence with which he came to grips with it and the more lucid the manner in which he unravelled the intricacies.

It would come as a surprise to many that Mr. Justice Tek Chand, adorned the largest number of Full Benches and delivered the largest number of Full Bench Judments, in the Lahore High Court. The most notable thing about him was his unfailing courtesy towards the members of the Bar A monument of patience and sobriety, he would never lose his temper nor at any stage discourage the lawyers. He rather encouraged Juniors, and thus gained their affection and regard. No lawyer ever came out of his Court with the feeling that he was not given a patient hearing. At times, Mr. Justice Tek Chand may have been searchingly analytical or even exacting in search of truth, but he would never heckle the counsel appearing before him. During his long and distinguished career, it is difficult to find a single instance in which he snubbed or discouraged a lawyer. In fact, he was a great champion of the privileges of the Bar and always upheld its dignity both in word and deed. With his brother judges he always enjoyed mutual respect, confidence and co-operation.

As a tribute to his success on the Bench, the title of Knighthood was conferred upon him in 1942 Next year he retired. A function was held in his honour in the Court of the Hon'ble the Chief Justice, Lahore. Praises were showered on him by all the speakers. The leader of the Lahore High Court Bar, Mr. (now the Hon'ble Mr. Justice) Mehr

Chand Mahajan, in the course of his farewell address to Sir Tek Chand, said :

> " When Your Lordship took your seat on the Bench, you were pleased to observe, 'I pray that I may be able to perform my judicial functions in fear of God and without fear of man, regardless of any considerations of caste, creed, community or colour.' Your Lordship has been able to achieve the ideal you had set forth before you, You have done justice between man and man, and man and State, without fear or favour and have kept unsullied the sacred Fountain of Justice and have held the highest tradtion of the Bench."

Mr. Mohd Sleem, Advocate-General, Punjab, remarked:—

> " Your Lordship's tremendous capacity for work and your Lordship's amazing knowledge of Case Law won admiration of your colleagues and the praise of the Bar. Your Lordship's pronouncements on intricate questions of Civil Law, more particularly, the Hindu Law and Customary Law of the Punjab will serve as a permanent and useful guide to the Bench and the Bar. Your Lordship was held in high esteem by the Bar not only becouse of your Lordship's legal learning, but also because your Lordship treated the members of the Bar with courtesy."

Last, though not the least, the Hon'ble Sir Trevor Harries, Chief Justice who took

charge of this high office only nine days before this function, was pleased to observe :—

> " We meet this morning on a somewhat malancholy occasion This Court has been convened to bid farewell to Mr. Justice Tek Chand. He came to the Bench from the Bar and he came having already won the confidence of his colleagues at the Bar. He has administered justice now for the last sixteen years and as you have heard, he still retains the complete confidence of the Bar from which he came."

Continuing, His Lordship said :—

> " When I came to India, one of the first names I came across was that of Mr. Justice Tek Chand. There is no branch of Law that he has not considered in detail and with which he is not conversant. The Law Reports will always be a memorial to his work as a Judge. That Sir Tek Chand is a great lawyer, there can be no question whatsoever and this Court is the poorer for his retirement He has sat on this Bench until he has reached the age of retirement and but for that fact we might still have had the pleasure of his company and the advantage of his learning for many years to come. He is retiring when he is really at the height of his judicial capacity."

The entire Press of the province also paid glowing tributes to his attainments, both as a lawyer and as a Judge. The " Tribune," Punjab's greatest English Daily, in its issue dated the 29th January, 1943, observed editorially :—

"To-day Justice Sir Tek Chand practically relinquishes his seat on the Bench of the Lahore High Court by proceeding on leave preparatory to retirement. Sir Tek Chand is not only the seniormost Puisne Judge of the Lahore High Court, but the senior-most Puisne Judge in all India."

"He is a great Judge, and one of the three or four best Judges that India can claim to possess to-day. The high respect that he commands and the popularity that he so justly enjoys as a Judge is due to an extraordinary combination in him of the essential qualifications of a Judge, his keen intellect, his great knowledge of Law and grasp of legal principles, his long experience as a practising lawyer and the commanding position that he occupied at the Bar at the time of his appointment to the Bench, his uncommon judicial acumen and the integrity, independence and impartiality that he has exhibited throughout his career as a Judge and last, but not least, the industry and thoroughness that he has always brought with him to the discharge of his judicial duties."

A gentleman with a calm, cool and unruffled temperament, Bakhshi Sir Tek Chand is deep like an ocean and spiritual in his outlook on life. Men of learning are always modest : so is he. If you happen to have even a nodding acquaintance with him, you can expect him to great you atonce on the road, and would never wait to be greeted by you first. Such an unassuming bearing has en-

deared him to all those who have come into contact with him in any stage of his life. During his conversation, he would neither like to display his vast learning nor even talk of his past achievements or future ambitions.

In his college days, he used to play Hockey and Tennis, but after that gave up active games and has taken to evening walks. This giv-s him some relaxation. He has a hobby of reading books, specially on History and Politics, in which he is keenly interested. In 1932, he w-nt to Europe on a pleasure trip and visited almost all the important countries on the Continent. There he studied, with great interest, their political, social and enonomic life. Thus being rich in experience and rich in attainments, no wonder that ever since his retirement he has been offered by various States in India the posts of Chief Justice and Judicial Minister, but he has so far been declining the same politely, presumably because he wanls to enjoy his well-earned rest befre deciding to take his next step. It is difficult to say what course of action his activities will take in future, but it is certain that such a brilliant brain cannot sit idle for long and he must decide sooner or later to serve his country in the best way he thinks proper.

Being endowed with virtues like sincerity, selflessness and spirit of service, there is no doubt that as soon as he chooses his course

of action, he will be most welcome to any institution or movement in this province.

During his career at the Bar, he was Secretary and President of the D. A. V. College Managing Committee for over twenty five years and at much personal sacrifice rendered valuable services to this great institution. He also remained on the Directorate of the Punjab National Bank Limited, and the Lakshmi Insurance Company Limited, Lahore, for some time and his name really proved an asset to these premier commercial concerns of this province. At present he is Chairman of the Board of Trustees of Sir Ganga Ram Trust. In this capacity he has collected lacs of rupees for its new Hospital organised the Balak Ram Medical College, which has begun functioning only recently. It is he, indeed, who first conceived the idea of a first rate non-official medical college in Lahore and whose concentrated efforts and forceful personality have brought about the accomplishment of that idea in so short a span of time. The valuable work which he has been doing first as a Senator and later as an important Syndic of the Punjab University has been greaty appreciated in the educational circles of our province. Though these activities are beneficial, they are not supposed to be sufficient. The province expects him to do greater deeds, of still greater value, which he is certainly capable of.

(Uniform with this Volume—To be out shortly)

PUNJAB'S EMINENT MUSLIMS

Containing Biographical Sketches of the following Personalities

Editor : **N. B. SEN.**

1. Abdul Qadir, Sir
2. Abdul Rahman, Sir
3. Bashir-ud-Din, Mirza
4. Fazal-i-Hussain, Sir
5. Feroz Khan Noon, Sir
6. Haye, Mian Abdul
7. Iftikhar-ud-Din, Mian
8. Iqbal, Sir Mohd.
9. Jamal Din, Sir Mohd.
10. Khizar Hayat Khan, Malik
11. Kitchlu, Dr. S.
12. Liaqat Hayat Khan, Sir
13. Mashraqi, Allama
14. Maqbool Mahmud, Mir
15. Mohammad Ali, Moulana
16. Muzaffar Khan, Nawab
17. Shafi, Sir Mohd.
18. Shah Din, Mian
19. Shah Nawaz, Sir
20. Sikandar Hayat Khan, Sir
21. Shahab-ud-Din, Sir
22. Umar Hayat Khan, Sir
23. Zafar Ali Khan, Moulana
24. Zafrulla Khan, Sir Mohd.
25. Zulfiqar Ali Khan, Sir

(This list is subject to additions and alterations)

(Uniform with this Volume—To be out shortly)

PUNJAB'S EMINENT SIKHS

Containing Biographical Sketches of the following Personalities,

Editor: **N. B. SEN.**

1. Amar Singh, Sardar
2. Baldev Singh, Sardar
3. Boota Singh, Sir
4. Diljit Singh, Raja Sir
5. Dasaundha Singh, Sardar
6. Datar Singh, Sir
7. Dayal Singh Majithia, The late Sardar
8. Jawahar Singh, Sir
9. Jodh Singh, Principal
10. Jogindra Singh, Sir
11. Kharak Singh, Baba
12. Mohan Singh, S. B. Sardar
13. Mehtab Singh, The late S. B. Satdar
14. Nihal Singh, Saint
15. Sant Singh, Sardar
16. Sampuran Singh, Sardar
17. Santokh Singh, Sardar
18. Sardul Singh Caveeshar, Sardar
19. Sobha Singh, Sir
20. Sunder Singh Dhupia, S. B. Sardar
21. Sunder Singh Majithia, The late Sir
22. Tara Singh, Master
23. Teja Singh, Mr. Justice
24. Ujjal Singh, S. B. Sardar
25. Vir Singh, Bhai

(This list is subject to additions and alterations)

NEW BOOK SOCIETY,

Post-Box-47, Lahore.

Uniform with this Volume—To be out Shortly

PUNJAB'S EMINENT WOMEN

Containing Biographical Sketches of the well-known Women who have distinguished themselves by Social, Political, Religious or Educational work in the Punjab

NEW BOOK SOCIETY
AUTHORS AND PUBLISHERS
Post Box 47, Lahore.

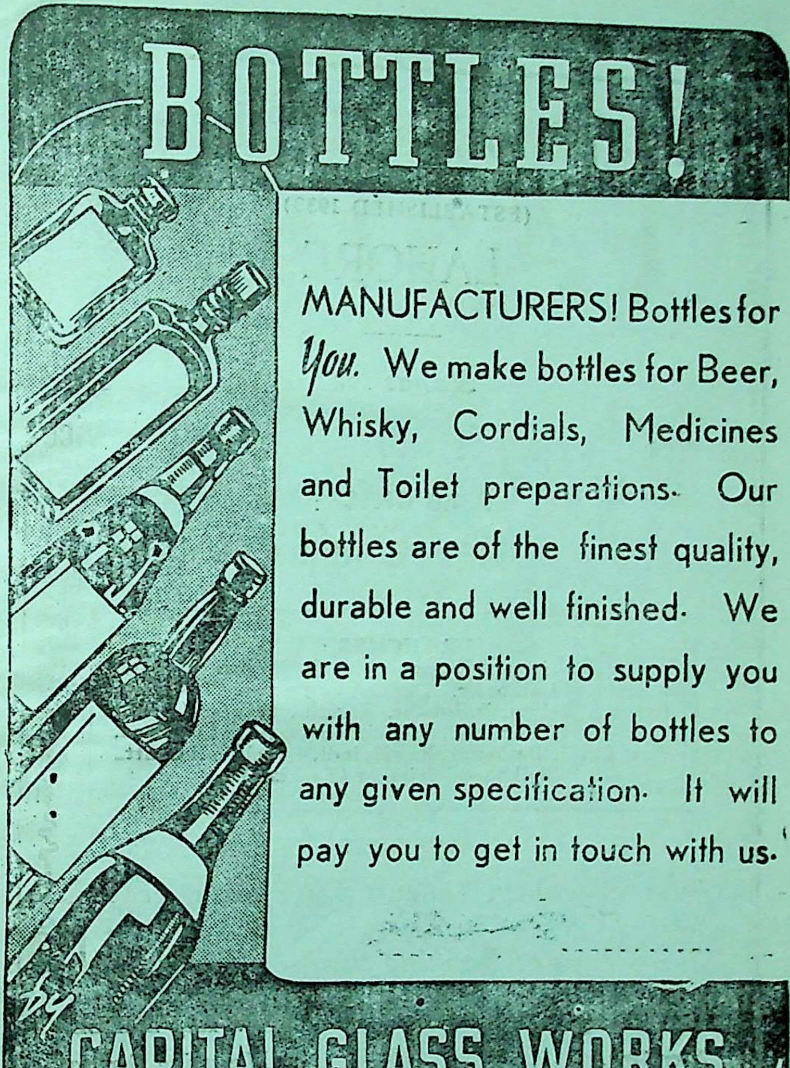
ADVERTISEMENTS

NARANG GROUP
of
INDUSTRIAL CONCERNS

	Name of Concern		*Founded in*
1.	Punjab Sugar Mills Co., Ltd.	...	1920
2.	Basti Sugar Mills Co., Ltd.	...	1927
3.	Nawabganj Sugar Mills Co., Ltd.	...	1932
4.	Jagatjit Sugar Mills Co., Ltd.	..	1933
5.	Narang Bros. & Co., Ltd.	...	1933
6.	Gujranwala Sugar Mills Co., Ltd.	...	1933
7.	Saraswati Insurance Co., Ltd.	...	1934
8.	Steel & General Mills Co , Ltd.	...	1936
9.	Great Sugar Combine Ltd.	...	1939
10.	Sir Gokul Chand Narang & Co., Ltd.		1339
11.	Ratlam Sugar Mills Co , Ltd.	...	1942
12.	Gokulnagar Sugar Mills Co., Ltd.	...	1942
13.	Narang Industries Ltd.	...	1942
14.	Narang Bank of India Ltd.	...	1943
15.	Shree Yadavindra Sugar Mills Co , Ltd.	...	1943

Head Office :

3, MONTGOMERY ROAD,
LAHORE.


BOTTLES!
MANUFACTURERS! Bottles for You. We make bottles for Beer, Whisky, Cordials, Medicines and Toilet preparations. Our bottles are of the finest quality, durable and well finished. We are in a position to supply you with any number of bottles to any given specification. It will pay you to get in touch with us.
by
CAPITAL GLASS WORKS
7, HAILEY ROAD, NEW DELHI

RIPON PRESS, LAHORE